

Calvinist Contact

A Reformed Weekly

APRIL 5, 1991/46th year of publication/No. 2254

Alison de Groot

WINNIPEG, Man. — Eight Canadian businesspeople took part in a Christian business conference held in Moscow in February. The meeting was organized to encourage understanding of the opportunities, issues and problems of business-to-business linkages between Soviet Christian entrepreneurs and their Western European and North American counterparts.

"We saw many encouraging signs. We also saw that our work is just beginning," says Chris Shore, the executive director of the Soviet Union Network (SUN) which participated in the conference in conjunction with the Association of Christians in Business (ACB). ACB, a Soviet Union-based group, organized the conference.

This was the first international conference held by the ACB since its founding in Moscow in May 1990.

SUN, an association of North American and Western European Christian businesspeople, was formed last summer under the initiative of the Winnipeg-based Mennonite Economic Development Agency (MEDA) and Winnipeg businessman Art DeFahr of Palliser Furniture Limited.

Faith and business

Shore says Christian businesspeople visiting the Soviet Union saw a real need to discuss with Soviet Christians the relationship between faith and business.

"People involved in business were somewhat shunned by the churches there. Churches didn't know quite how to minister to these people. A 'Christian businessman' is considered an oxymoron there," says Shore.

At the conference seven of the Soviet Republics were represented by nearly 165 delegates along with another 35

delegates representing Canada, the United States, Germany and Holland.

Soviet businesses ranged from semiconductor manufacturers and computer assemblers to brickmakers, construction firms, honey producers, textile manufacturers and everything in between, according to Shore.

A number of Soviet co-operatives (private firms) exhibited their products and profiled their firms and according to Shore, this fostered not only networking between Western and Soviet businesspeople but also much-needed Soviet/Soviet networking.

"This is a very positive development, as networking is a foreign concept in the Soviet Union," says Shore in a release sent out just after the conference.

Soviet experts on economics, finance and law addressed the group, with some of the most revealing thoughts coming from Alexander Zaichenko, economic advisor to the Abalkin Commission, according to Shore. Zaichenko pointed out to the audience that as a per cent of GNP, personal spending in the USSR is the lowest in the world. The implication is that for market reforms to take hold in the USSR, there must be a massive increase in consumer spending.

No rosy prognosis

Realistically, Zaichenko told participants, this cannot be achieved by structural reform alone, but must include development at the grassroots. He also pointed out that the economic realities will force the government to accelerate the liberalization process, although the short-term prognosis is not rosy.

"Perestroika will not work unless there is a bottom-up growth in industry," Shore explains. "It's not just a matter of state industry being renamed

200 attend Christian business conference in Moscow



Photo: courtesy Soviet Union Network
Winnipeg-based SUN and Soviet Union-based ACB heard from experts on Soviet economics, finance and law.

Photo: courtesy Soviet Union Network
"Investment in the Soviet Union is not for the faint-of-heart" — Chris Shore, Soviet Union Network.



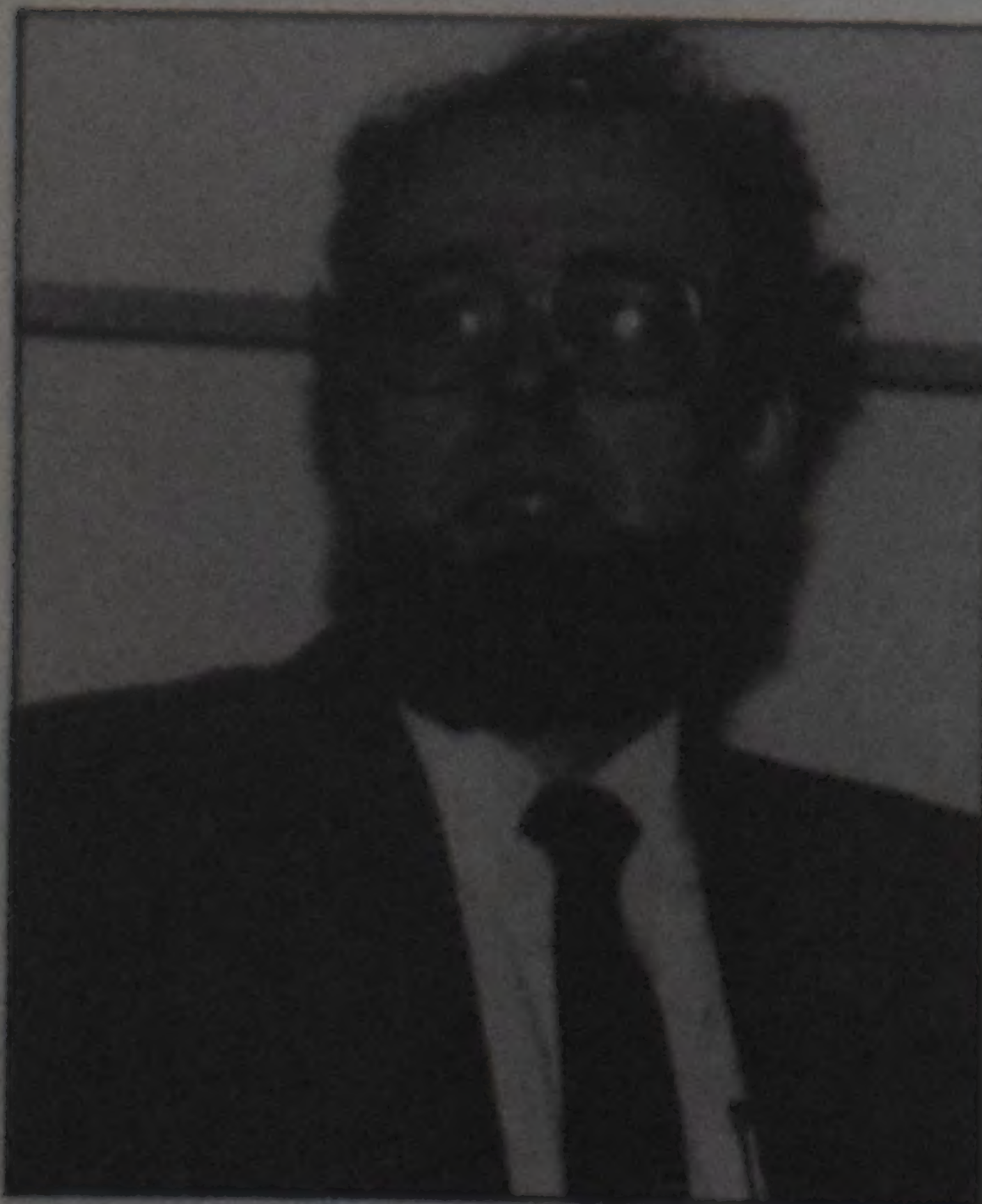
'private'; they need grassroots growth."

Dovetailing with the needs expressed by the main speakers, a micro-enterprise venture (the kind of grassroots industry needed) captivated the imagination of those attending, says Shore. The idea consisted of a hand canning device which used simple technology to put food into tin cans.

Home canning and retailing may represent a simple and effective way of dealing with the difficulties the Soviets are having with food, according to Shore. Food production is adequate; but processing, packaging and distribution are weak, resulting in food shortages.

See CHRISTIAN—p. 2.

Committee chair grilled on 'creation report'



Dr. Al Wolters

Photo: Bert Witvoet

Bert Witvoet

FRUITLAND, Ont. — Ever since the study report of the Christian Reformed Church's synodical committee on creation and science started circulating

among CRC council members, the committee's chair, Dr. Al Wolters of Hamilton, has been at the centre of a storm in the Hamilton-Niagara region. Many of the "concerned members" of the CRCs in the area felt that the position Wolters took in the final recommendations of the committee's report was a betrayal of their own anti-evolutionary stand, a position which Wolters says he shares with them.

The tensions that have developed in this segment of the CRC as a result of Wolter's position came out very forcefully at an information meeting held in the Fruitland Christian Reformed Church under the auspices of Classis Niagara. At that meeting, Wolters highlighted the main points of the report, which will appear in the CRC Synod Agenda 1991.

Mandate and outcome

The mandate of this study committee was "to address the relationship between

special and general revelation as found in the *Belgic Confession* Article II and in Report 44 of the Synod of 1972, focusing primarily on the implications for biblical interpretation and the investigation of God's creation."

The committee is making several recommendations to the upcoming synod, but the "minority recommendation" drew most of the attention of those who questioned Wolters at this meeting. Two members of the committee (Drs. Gordon Spykman and Russell Maatman) have added their minority recommendation to an otherwise unanimous list of committee recommendations. The minority recommendation asks that "the church declares...that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as image-bearers of God rules out all theories that posit the reality of evolutionary forebears of the human race."

Wolters explained to the meeting that he agrees with the content of the minority recommendation but he does not think it wise for the church to adopt it as a formal statement. He acknow-

See SCHISMS—p. 2.

Thinkbit:

The opposite of joy is not sorrow, but sin. Pure joy and pure sorrow can live together.

Temple Gairdner (c. 1930)

In this issue:

Wilma de Groot Schraa recounts a particular instance of the Lord working in mysterious ways. See "Appointment on the Train" . . . p.10
John Bolt argues that Canadian churches have become "functionally pacifist" p.11-12

Christian businesspeople involved in historic East-West developments

...continued from page 1.

Other results of the conference included: finalization of a number of technical and management training visits to North America; the announcement of the formation and capitalization of a private commercial bank focused on new enterprise development; and the announcement of a special fund to help meet the development needs of private farmers and agriculturalists.

Western participants made fact-finding trips to private businesses both before and after the conference, a number

of local government officials held meetings with Western delegates, and Soviet and Western firms held important business meetings during the conference. Contracts for goods and services totalling \$10 million were signed during the conference.

Shore says the Christian businesspeople involved with both SUN and ACB are in it for more than just the business opportunities.

"There are tremendous business opportunities, but involvement in the Soviet Union is definitely not for the

faint-of-heart. It is definitely a long-term investment," says Shore.

Shore says for the Christian businesspeople involved, this is an opportunity to see the church strengthened through successful businesspeople. He says businesspeople are often on the leading edges of their communities and can provide both leadership and financial support to the growing church in the Soviet Union.

"Most are involved because it's a chance to use their talents and gifts to be involved in historic developments," says Shore. "The business potential is there but it's not the predominant factor; it's more the value of the exercise — the challenge."

Before the next conference scheduled for May 1992 in



Photo: courtesy Soviet Union Network
Both Western-Soviet and Soviet-Soviet networking occurred at an international conference of Christian businesspeople in Moscow.

Odessa, Shore hopes to see more Canadian businesses involved in this linkage

between the West and the Soviet Union.

'Schisms not the answer'

...continued from page 1.

ledged that the position he took was "idiosyncratic," but that it was one he took after much careful reflection.

To explain his stand he cited three reasons which he shares with the majority of the committee, and one which is his own. The first three reasons stated in the report are: 1. Historically the church has been reticent to issue formal declarations in this area; 2. Further study in this area is being done and is necessary. 3. The church should not bind the consciences of its members behind what it clearly teaches.

A fourth personal reason which Wolters gave is that there have been many outstanding orthodox and evangelical theologians who have accepted the pre-Adamite theory. "I cannot find it in my heart to be part of a decision that would make a heretic of these theologians," said Wolters.

He later explained that he no longer believes that schisms and expulsions are the answer to theological differences in the church. Having experienced a church split in his own lifetime and having seen the negative effect on both sides of the dispute, he now feels that the church needs to be patient and should seek to raise a new generation of scholars who can challenge those theologians and scientists who take the

church away from its confessional moorings.

Areas of uncertainty

Acknowledging the authority of both general and special revelation, Wolters and the committee believe that listening to God's revelation in creation and Scripture can lead to insoluble problems. "We won't let go of the historicity of Genesis," said Wolters, "and we refuse to adopt dualism as a strategy; yet if we can't make it fit [the seemingly conflicting testimonies of creation and scripture], too bad."

"A lot would be gained if people on both sides of the fence would admit that there is a lot that they can't account for, either," he added.

Wolters emphasized that the report clearly states that science must not dictate the interpretation of Scripture, but that "scientific discovery can become the occasion for re-examining a traditional interpretation...of the Bible."

Earlier in the evening he had talked about the growing division between people who lean towards liberalism and people who are influenced by fundamentalism. "We have forgotten how to pose the question," he said. "If we can recover some of the [Reformed] heritage, we can resolve some of the tensions."



David T. Koyzis

What about the 'New World Order'?

The Gulf War has been over for several weeks and an uneasy ceasefire is now in effect. Americans, especially, cannot resist gloating a bit in the wake of what proved to be a short conflict and a surprisingly easy victory. The shame of defeat in Vietnam has finally been expunged. Technology proved triumphant in the face of a "labour-intensive" Third World army fighting with World War I tactics. The United Nations has presumably been vindicated, aggression defeated and international law upheld. And all at a small human cost to the multinational coalition. So all is right with the world, right?

Not exactly. The quick response of the United States and other countries in coming to Kuwait's defence is unlikely to be repeated elsewhere and has only underscored the fact that the U.N. has a lot of unfinished business.

I cannot resist drawing attention once more to Cyprus, which was invaded by Turkey in 1974. When the former military government of Greece instigated a temporarily successful *coup d'etat* against the legitimate government of President Makarios, the United States and Great Britain (the latter of which has two sovereign military bases on the island) did nothing. Nor did they lift a finger when Turkey responded to the threat of a Greek annexation by invading and occupying approximately one-third of the island.

Lip-service

Everyone paid lip-service to condemning Turkey's illegal action, but since Turkey was and is a NATO ally, no one wanted to offend that country, whose border with the Soviet Union made it strategically valuable to the West. The end of the Cold War has not thus far diminished Turkey's value because its border with Iraq has made it of considerable importance during the Persian Gulf crisis. Yet Turkey's presence on the multinational coalition must be seen as more than a little hypo-

critical considering the fact that U.N. resolutions against Turkey's continued occupation of northern Cyprus have been outstanding for nearly 17 years and have yet to be enforced.

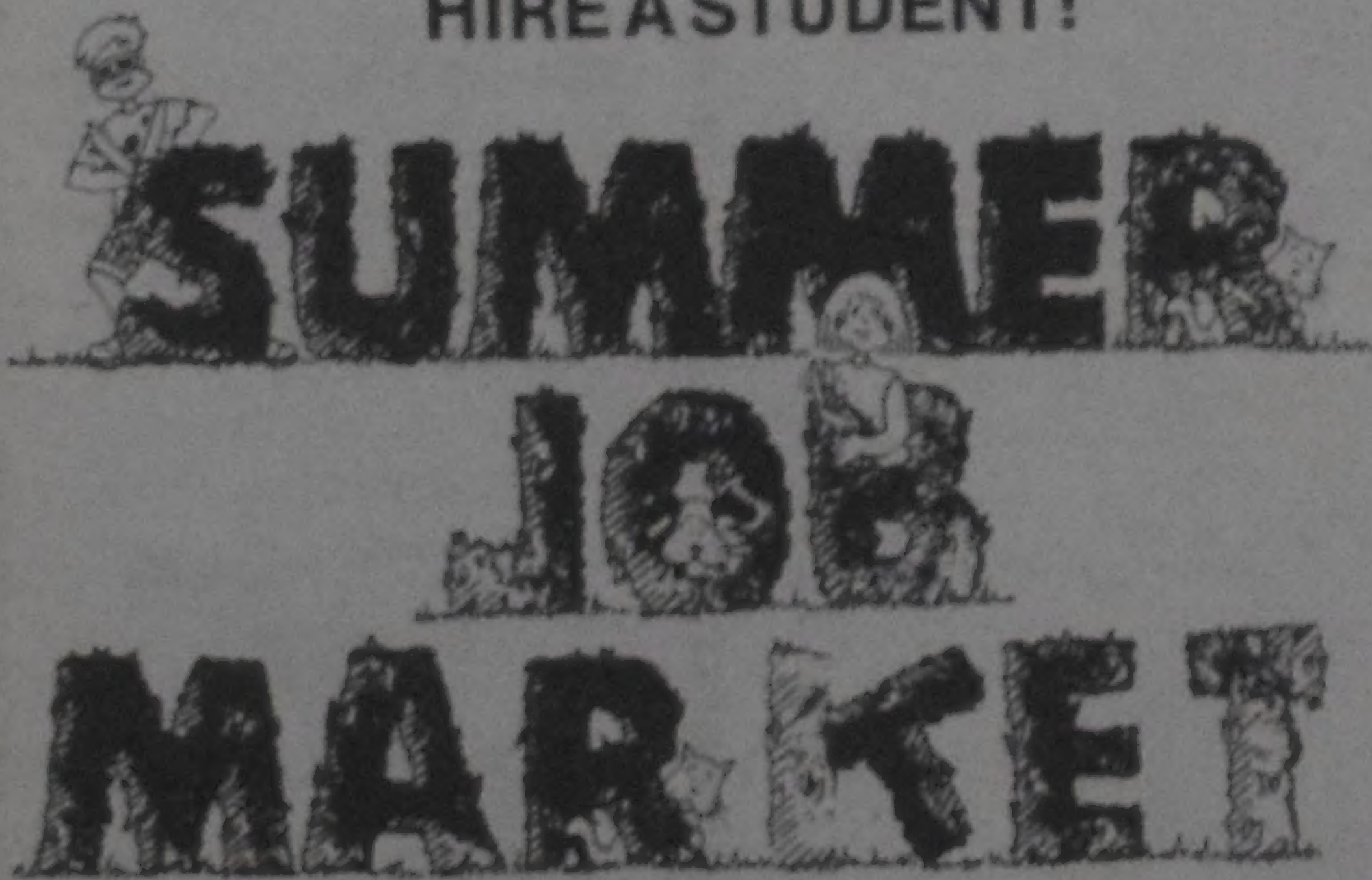
In 1975 Indonesia invaded and annexed the little country of East Timor, which had been recently freed from Portuguese colonial rule. Although this half-an-island is part of the Indonesian archipelago, it is culturally distinct from Indonesia proper. East Timor is predominantly Roman Catholic while Indonesia is largely Muslim. In the years since its forced annexation, the people of East Timor have been brutalized by Indonesia. The New York-based Freedom House has estimated that in the first four years of occupation possibly up to 200,000 Timorese (out of a population of 700,000) died at the hands of occupation forces or as a result of a famine aggravated by the authorities in Djakarta. Once again there is a stack of U.N. resolutions calling for Indonesia to end its occupation. When will the world take action?

Justice must be the key

I could go on *ad infinitum*, but my point should be clear. I am happy to see the faces of jubilant Kuwaitis who are now able to return to their liberated homeland. And if Saddam Hussein's regime comes to an end (for as I write he is still clinging precariously to power), I will not weep. But George Bush's much-touted New World Order will not be a *just* order if it is used only to protect American national interests and ignores less visible injustices in other parts of the globe. In that case the U.N. will not have been strengthened by the defeat of Hussein's Iraq as much as it will have become an instrument serviceable to U.S. foreign-policy objectives. A future dominated by one self-interested superpower will be a little better than a past dominated by two.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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Should a child be told she has HIV infection?

Robert VanderVennen

TORONTO — A 12 year old girl is found to be HIV positive and needs to undergo blood treatments because some factors in her blood are deteriorating. Should she be told what her condition is and what the future may hold?

This ethical problem is presented by Dr. Susan King in a quarterly newsletter now produced by the new Department of Bioethics at the Hospital for Sick Children in Toronto. This department has as its director Dr. Abbyann Lynch, who is probably Canada's foremost Christian medical ethicist.

The parents of the girl, identified only by the code initials T.P., don't want her to know how sick she is. They reason that she is too young and that

they themselves have responsibility for her health care. The girl may worry more, and maybe even give up hope. Further, if her problem is known at school, even though she does not yet have AIDS, her parents fear discrimination.

But the members of the hospital staff who are treating the girl would like her to know so she can meaningfully participate in decision-making about her treatment and take greater responsibility for her own health care.

What can be done to support this girl in the best way? The HIV team decided to ask the parents for a meeting to discuss that question. They all presented their arguments and the parents' concerns were discussed. The hospital team added that though the girl was

not yet sexually active, she would soon be sexually mature and should know that she has a disease which can be transmitted sexually. There was a concern for other people, too.

After much discussion the parents and the HIV team agreed that the girl should be told that she is HIV positive. But because the parents were not comfortable telling their daughter themselves, they all decided that the health team should tell her in the presence of her parents. At the same time any medical question that might come up would be answered and all participants would form a caring and supportive group of people who loved the girl.

Ethical issues like this frequently occur at this large hospital which is world-famous

for its research and treatment of children's health problems. Dr. Lynch and her bioethical colleague, Dr. Francoise Baylis, will be giving the public a glimpse of some of their activities

through their newsletter *calyx*, creatively named from a Greek word for the whorl of leaves that surrounds and supports the bud of a developing flower.

Carl Tuyl returns next week.

"Unreality" surrounded Sunday shopping case says Ontario's Chief Justice

Alison de Groot

The Ontario Court of Appeals ruled last month that the Retail Business Holidays Act forcing Sunday closings is not unconstitutional. In his conclusion of the 113-page decision, Ontario Chief Justice Charles Dubin, says he found the case shrouded in "an aura of unreality," because when it was launched by five retailers in the summer of 1990, the case really had nothing to do with religion but was launched solely for economic reasons.

Dubin heard the appeal of the Municipality of Peel and the Attorney General of Ontario after they lost to the five retailers including Loblaw's Supermarkets Limited, Miracle Food Mart and the Hudson's Bay Company who fought to have the Act declared unconstitutional.

Dubin writes in his conclusion that despite the amendment to the act passing responsibility of the decision to municipalities, "The delegated power to permit Sunday shopping is not a limit on religious freedom. On the contrary, invoking it would eliminate rather than create such a limitation."

"The decision by the respondent corporations to open for business on Sundays was purely for economic reasons and not on the basis that the Act infringed on their religious freedom, it being axiomatic

that corporations have no religion," Dubin continues in his conclusion.

Dubin writes that no witnesses were called by the corporations to explain how the Act abridged anyone's religious freedom.

Gerald Vandezande, executive director for Fairness for Families and national public affairs director for Citizens for Public Justice, says that, although the decision is a significant one, Dubin's response wasn't a big surprise.

"This was not an issue of religion, it's about having a common holiday, picking Sunday is simply picking a holiday," says Vandezande.

"But the decision is significant because it was made by a five-member panel of judges (normally three judges make up a panel), the decision was unanimous and the conclusions were detailed, almost exhaustive arguments," he adds.

Vandezande says although technically the companies can ask for leave to appeal to the Supreme Court of Canada, he doesn't think the chances of the companies being heard there is good.

"There were no dissenting opinions, the Supreme Court has already seen this issue and there was no new Charter issue in this case, and the Court is backlogged with other Charter issues," says

Vandezande.

Ontario's New Democratic government, holding a position against wide-open Sunday shopping, greeted the decision with favour. However, Vandezande warns that Christians and churches should show support for Premier Bob Rae's efforts to strengthen the Act because there is enormous pressure on Rae now to default on his promise of a common pause day.

Vandezande is currently meeting with officials of the Rae government to discuss the best wording for amendments designed to strengthen the Act and to withstand Constitutional challenges.

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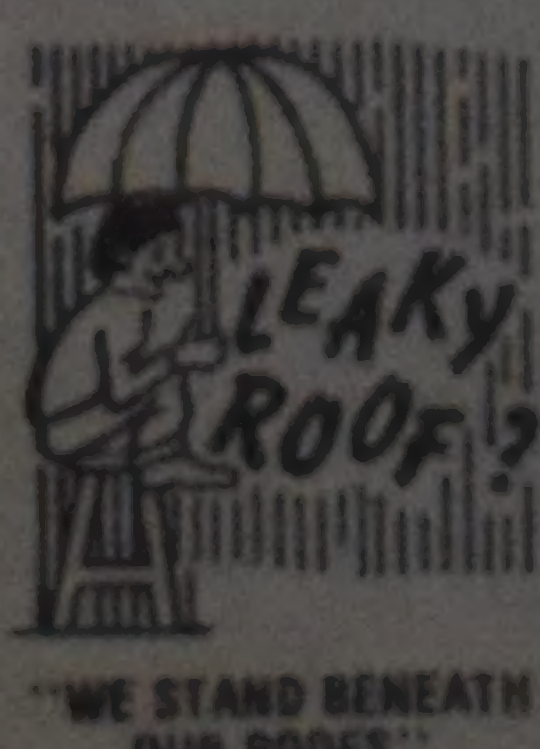


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When stones speak for us

Our church was part of an ecumenical Lenten service a few weeks ago. Ten local churches took part as we together sang "Hosanna to the King of kings." A Salvation Army band provided most of the accompaniment. At the end of the church service, the band played a lively exit march that seemed to echo the triumphal entry of Jesus into Jerusalem.

The preacher for that occasion had brought a rock along, which he placed on the pulpit. He briefly talked about the intelligence of the rock, an observation which, as he was well aware, made people wonder a little about the rocks in his head. He then launched into his sermon on Luke 19: "The triumphal entry." The rock was sitting there in front of him on the lectern, waiting to have its presence justified.

Those who knew the story of the triumphal entry suspected the reason for its presence. After all, Jesus had said in answer to the Pharisees, who asked him to rebuke his disciples for allowing this imitation of a royal entry, that the very stones would cry out if the disciples did not shout "Hosanna" at this time. Sure enough, that's what the sermon led up to. The ability of the rock to recognize the Ruler of the universe explained its intelligence and justified its presence. At the end of the sermon the preacher asked us to shout out the rock with our own "Praise the Lords." It was a lot of fun and the point had been well made.

Good visual aids

The whole scenario reminded me of a minister we used to have in the old country who once placed a rock on the lectern in front of him at the beginning of the service and, finally, at the end of the service explained that there was no connection between the rock and the sermon. He had taken the rock along just to keep his parishioners awake during the afternoon service. He knew what a good midday meal could do to the minds of his hearers. He also knew what a good rock could do. It could just sit there and bother the heck out of those sleepy minds that needed to be fed with the bread of heaven instead of the stones of comfort.

Rocks are good visual aids. After the ecumenical service, a few young guys talked about the explanation of what rocks can do. They had been to the Niagara gorge that very afternoon and had tumbled some fairly large rocks down the escarpment into the churning river below. They relived the experience in the light of the sermon. "Yeah" one of them said, "when I pushed that big rock down the escarpment it went 'Praise the Lord, bump, praise the Lord, crash, praaiaiaise the Loooooord, whoomp, splash!'" Everybody laughed, but I wondered if in the back of his mind the fellow was musing whether he had violated something, perhaps silenced a necessary witness to the greatness of King Jesus.

There's a lady in one of the local CRCs in St. Catharines who is determined not to silence rocks. She paints pictures on stones she finds along the beaches of Lake Ontario. She has recently been converted to Christianity, and she is now using her artistic talents to tell the story of Christ's passion on stones. She is making sure that the lake cousins of the stones of Jerusalem are crying out in praise of Jesus.

A rocky warning

The other day I was watching a program by David Susuki about the second phase of the giant James Bay project, which Quebec hopes to begin in two or three years. Susuki raised a lot of questions about the ecological impact of this huge project. An area the size of France is being affected by the building of a dam and the resulting flooding in some areas and receding of water in other areas. So much wildlife

will be threatened, and, of course, several native villages will also be adversely affected.

I particularly remember the rocks as I watched the film clips. I can still visualize tons of water spilling over huge boulders. It was the boulders that were causing the dramatic impact as the water cascaded over them or rushed up against them or splashed down on them. As I reflect on the triumphal entry I am thinking that perhaps the very stones in the Nottaway and the Broadback Rivers are crying out to be careful because so many human beings, bent on seeking first of all economic gain by developing electrical power for export, are remaining silent.

Hearts of stone?

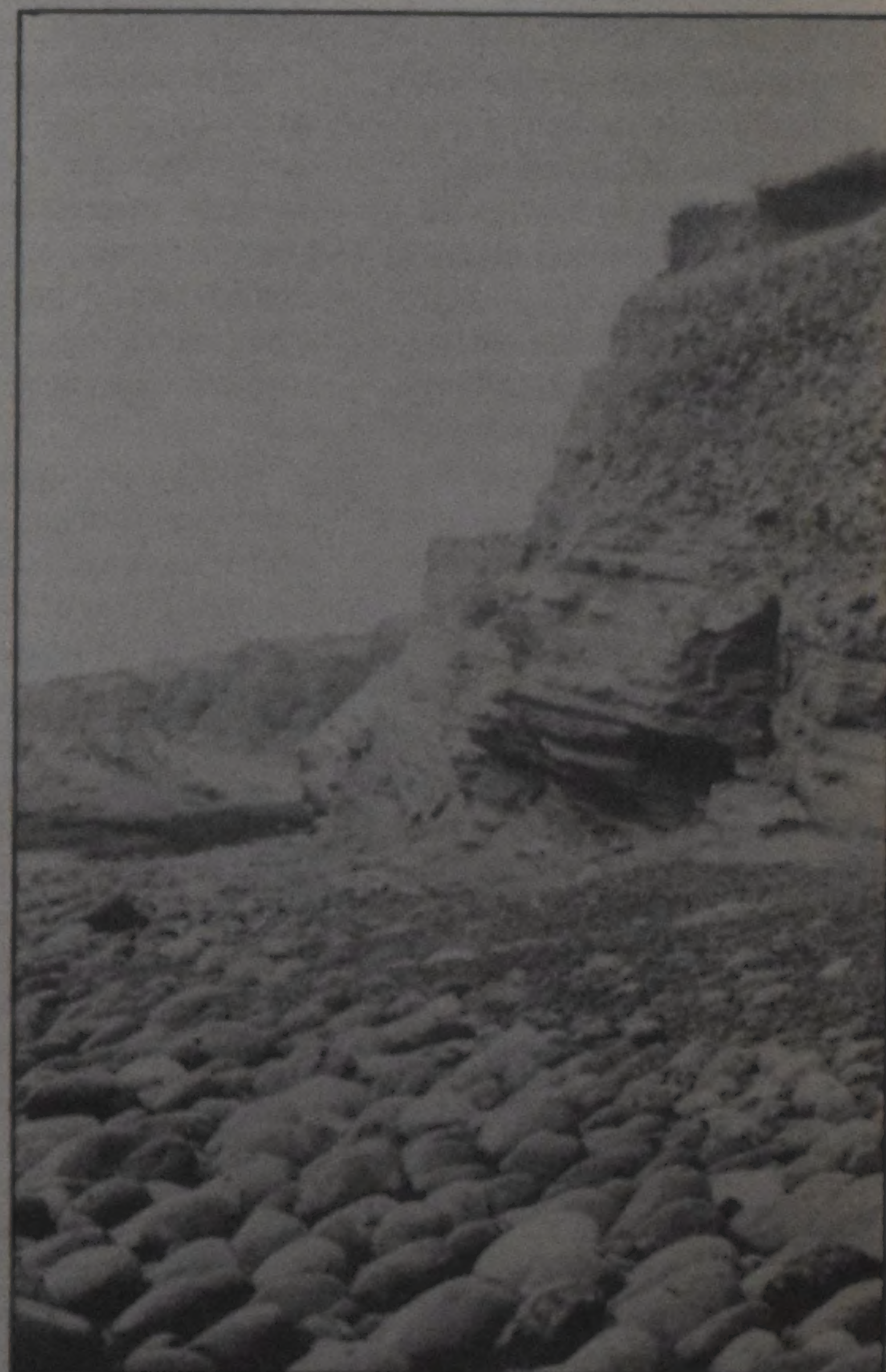
Stones have played a significant role in the history of salvation. God himself wrote the ten commandments on tablets of stone when the people of Israel were camped at the foot of Mount Sinai. You could say that those stones were made to speak loud and clear. Of course, if your heart is made of stone, you won't pay any attention to them. But if your heart is not made of stone, it remarkably takes the place of tablets of stone, and the law of God is written on this soft flesh tablet and is pumped through your arteries so that your whole being can praise God and shout "Hosanna to the King of kings."

That's really the point that Jesus wanted to make on that day when he rode a donkey on Mount Olive where the road dips down to Jerusalem: stones will do the praising if need be, but it's better if human beings do it. That's why the artist I talked about paints stones so that in reality it is she that is doing the praising.

It's OK if you roll a stone down the escarpment into the Niagara River, as long as you are the one who goes, "Praiaiaiaise the Loooooord." And it's OK if you develop the resources of this earth, as long as you remember that shouting "Hosanna" includes seeking first the Kingdom of righteousness and responsibility and justice.

When stones have to do the talking for us, we fail in our laws and statements and policies and liturgies.

BW



If we keep quiet, the stones will cry out.

Letters

Readers respond to homosexuality discussion

As expected, we received many letters in response to our March 8 report and editorial on the "Can the homosexual be our neighbour" panel discussion held at McMaster University in Hamilton. We reprint some letters on these pages, in whole or in part.

The first letter we print is one from the executive committee of the Institute for Christian Studies. We are very happy with this letter. It's not just a disclaimer of a position which Dr. Hart put before the audience at McMaster University as a possible interpretation of Romans 1. It promises to continue to hold its faculty to an acceptance of the authority of Scripture and to seek from Dr. Hart an increased accountability for his public pronouncements.

There is one point to be made by me as editor for the benefit of those who think that I should have addressed the arguments which Dr. Hart presented rather than his intentions. I had thought of address the 10 points or "angles" raised by Dr. Hart, but he asked me not to publish them because he felt too tentative about them to have them appear in print. I could have argued that because they were spoken at a public meeting they are part of the public record, but I chose to honour Dr. Hart's wish. By doing so I effectively cut out the possibility of showing why I thought his ideas were not helpful to an understanding of Romans 1 and 2. I simply took care of that matter with the remark that I was not impressed with his proposed interpretation.

Do I think that Dr. Hart is not a very good Christian scholar or not a very good Christian? No, I don't think that. I just think that in this one presentation he was not consistent with the high standards he normally sets for himself in Christian scholarship. There is one thing I sincerely hope: that my report and editorial do not lead to homosexual bashing, or Hart or Institute thrashing. We need to hold on to each other while at the same time remaining honest and obedient.

Bert Witvoet

Institute for Christian Studies reaffirms biblical norms for sexuality

In the past few months, articles in several Christian periodicals have reported and commented on the public involvement of Dr. Hendrik Hart, professor of systematic philosophy at the Institute for Christian Studies, in discussions concerning the place of homosexuals in the Christian church. These reports have stimulated questions in the Reformed community concerning Dr. Hart's views on this matter and concerning his interpretation of relevant Scripture texts. Inevitably this concern about Dr. Hart reflects on the Institute as a whole. The executive committee of the board of trustees is eager to address the emerging questions and to clarify the stance of the Institute.

The executive committee has accepted from Dr. Hart a statement in which he denies, without qualification, that his agenda is to advocate the view that the church should condone active same-sex, closed-couple relationships. Hart states that he has no other agenda than the development of a positive ministry for gays and lesbians in the Christian Reformed Church as called for in a report adopted by the CRC in 1973. He further states that he advocates promotion of a discussion in the church about gay and lesbian relationships in the Christian community and of different interpretations of the Bible in this regard. He also states that in none of the issues he raises has he taken a position himself, and that he is fully committed to open submission to the authority of the Bible.

As an educational institution, the Institute does not normally adopt official positions on the specific moral problems which are not at the core of our academic task. Given his legitimate compassion for the disadvantaged, concern for gay and lesbian Christians is Dr. Hart's personal priority. This area of concern is not an institutional priority for ICS. Under the circumstances, however, we offer the following sketch of how the execu-

tive approaches questions related to homosexuality.

God differentiated the sexes

God's intentions for human sexuality are revealed to us through the creation (general revelation) and the Bible. Our interpretation of this revelation is that God intended the differentiation of the sexes (male for female; female for male) to be normative. This does not mean that Christians may condemn homosexuals out of hand; as the 1973 CRC report suggests, when a homosexuality orientation is not the result of personal choice, it is not blameworthy in itself. This reality calls Christians to exercise care and compassion. But we do not accept the view that homosexual practice should be regarded as an alternative normative form of sexual expression.

The Institute encourages consideration and discussion of this and other vexing moral problems, discussion which will encourage the Christian community to manifest the love of Christ to all believers, including gay and lesbian believers. However, such discussion must be carried on in the context of acceptance of the authority of Scripture. The Institute expects its faculty members to give evidence of their acceptance of scriptural authority when participating in such discussions.

The executive committee is concerned about Dr. Hart's presentation of an untried interpretation of Scripture on a very sensitive topic in a public discussion and will seek an increased level of accountability in this regard. The executive is encouraged, however, by Hart's continued affirmation of his full and open submission to the authority of the Bible, and will pursue this issue in this framework.

Committed to their mission

In past years, ICS has made important strides in providing graduate-level Christian education. ICS stands as a witness to the name of Christ in the

We are able to disagree

I, too, was disturbed with how Dr. Hart interpreted Romans 1:18 regarding homosexuality and was glad to read your editorial on the subject.

A number of years ago, when our son told us that he was gay, we read various books about homosexuality, both pro and con. We had many discussions about the subject, some quite lengthy. For our part, we could agree with and defend the stand synod of the Christian Reformed Church took years before.

Our son agreed with what Dr. Hart is

saying. But by God's grace we are able to disagree and yet have a loving relationship. We can agree on many other issues of Christian life and on our salvation in Christ.

Love, compassion, support and acceptance do not have to include approval of a lifestyle that is sinful, or of one, at least, that falls far short of God's creation and his institution of marriage.

Name withheld

No fellowship with homosexuals

I must take exception to your editorial (C.C. March 8) in which the second paragraph refers to homosexuals being "our brothers and sisters in Christ."

Any brother or sister in Christ must, as I do, as all Christians must, acknowledge Christ as Lord. One is reminded of Christ's question in Luke 6:46: "Why do ye call me Lord, Lord, and do not the things which I say?" Christ had the highest regard for the law of the Old Testament. That law includes what you report a panelist, Joey Kearns, [says applies only] to Jews (p. 2 of the same edition). It would be good to reconsider Christ's statements in Matthew 5:17-18, that Christ came not to destroy the law (or the prophets), but to fulfil that law "of an angry mountain God."

God was undoubtedly "angry" many times in the era of the Old Testament, and may have communed with prophets such as Moses or Elijah on mountains,

but to disparagingly refer to God as an "angry mountain God" in the Old Testament times is to reveal that [Mr. Kearns] is not prepared to obey what Christ was prepared to obey, namely something described by Paul in Romans 7:12 as "holy and just and good." That the Bible, on a plain reading, condemns homosexuality wherever encountered, is correctly noted on Page 2 of same edition, through your quotation of Graham Scott's words.

To be "in Christ" as a brother or sister must mean, *inter alia*, to no longer willingly live in sin. But if sin is confessed, Jesus is "faithful and just to forgive us our sins" (1 John 1:9), and then I may have fellowship with a (former) homosexual, and walk in the light with him or her "as a brother or sister in Christ," and with Christ himself (1 John 1:6-7).

W. Jelle Bosch
Peterborough, Ont.

All sins should be treated the same

Allow me to make a few comments on your front-page article under the heading "Panelists discuss must church accept same-sex lovers?" (March 8).

I myself, have doubts whether a piece of information of this calibre merits front-page treatment. However, I was happy to find out that you have a degree of skepticism toward the interpretation of Dr. Hart. I myself feel compelled to condemn the method of Dr. Hart by which he bends the Word of God in his attempts to accommodate sin.

We the Christian community are slowly being conditioned to accommodate views and practices which are clearly against God's Word, and giving it front-page treatment can be part of the process.

There is a tendency among us to treat homosexuality different than thievery, [heterosexual] immorality, slander, alcoholism and the like. But notice that God's Word puts them all on the same

level: 1 Cor. 6:9-10. This means they should be treated the same way.

Shall we turn away from such people? By no means. We have to lead them to Christ so that they come under the transforming power of the Holy Spirit and in that way experience victory.

Not only homosexuals but every single person must walk this way; no exceptions. Finally, let's bear in mind: it is not the intellectually trained that understand God's Word but only those who are enlightened and led by the Holy Spirit.

William Van Oene
Welland, Ont.

(more letters
on
pages 6 & 7)

secular university world. Our faculty members, including Dr. Hart, are instrumental in this task. We are eager to foster and strengthen our witness as ICS looks forward to its second quarter-century. That is our mission and we are fully committed to it. It is our prayer that the Reformed community will join us in keeping our mission in focus.

Please pray for the faculty, staff and students who strive, day by day, to be faithful to Christ in the Institute's

academic mission. Also pray for the board of trustees. Ask God to give clarity to all of us on the multitude of difficult issues which face us as Christians every day. May God also bless you as you struggle to be faithful to your calling.

Fred Reinders, Chair
Homer Samplonius, Secretary
Institute for Christian Studies
Toronto

Letters

A willingness not to 'pass by on the other side'

I'm writing to express my disappointment over your editorial comments regarding the discussion "Can the homosexual be our neighbour?"

In the meeting, as your general report indicates, there were three distinct positions presented in regard to the function of the Scriptures in the shaping of our attitude to homosexuals. Dr. Hart emphasized that Christians, whether they condemn homosexuals or believe that sexually active homosexuals can be blessed by God, "need to find a biblical basis for their attitude" towards homosexuals. Dr. Scott stated that we may "go outside the Bible" in regard to our attitude to homosexuals. And the panelists, to a more or less degree, took the position that we could reject Scripture if it conflicted with our attitude toward homosexuals.

Reformed Christians, I felt, would have been happy with the first approach, uneasy with the second and unable to relate to the third. I was surprised then to see that in a Reformed journal the speaker who regarded Scripture as authoritative came in for strong editorial criticism while the latter two were overlooked. Dr. Hart's position was discredited because, as you put it, out of his "compassion for the underdog" he had adopted the Christian gay agenda which distorted his reading of Romans.

No-one can read the Scripture with an open mind. We all unavoidably read from within our own particular framework of commitments — some commendable, others less so. We should always be testing our own commitments to see if they are in accord with Scripture, and be on guard lest even our scripturally warranted commitments come to take a determinative role in our Scripture reading.

A good test

One of the tests of the spirits advocated by John is love, or compassion seen in affirmative action towards the marginalized in the community (1 John 3:11ff.). Any spirit that lacks such a commitment is to be rejected. One could, I believe, argue that "compassion for the underdog" is a good and necessary orientation for the understanding of the Scriptures and foundational for all Christian scholarship. It certainly is a prerequisite for an affirmative answer to the question under discussion that evening: "Can the homosexual become our neighbour?"

In keeping with the parable of the Good Samaritan this question is reversed by Jesus and becomes "who can become a neighbour to the homosexual?" The answer clearly is "the one who has mercy on him." The priest and the Levite had a commitment to purity and to the law that drowned out their commitment to the victim on the Jericho road. Their commitments, commendable in themselves, disqualified them from becoming neighbours because they were elevated above the commitment of love. Compassion was in that case the prerequisite for hearing (and doing) God's Word. Dr. Hart's "commitment to the underdog" should be seen as a commendable basis for study of the Scripture rather than as a disqualifying mark against it.

Not simplistic

Did Dr. Hart allow his commitment

to predetermine or twist his reading of God's word? We were given an example that evening of the way in which a commitment to homosexuals can distort Scripture, namely the claim that David's "exceeding" himself [when he and Jonathan parted ways] might refer to a homosexual act. Even a cursory examination of the original text shows that this reading is untenable.

Was Dr. Hart's tentative reading of Romans 1-3 another example? I think not. The reading put forth by Dr. Hart was not a simplistic one but one supported by 10 angles "each meriting serious consideration. As I heard it, Dr. Hart himself was not committed to the reading he presented, but was offering it as a possible alternative reading intended to stimulate discussion of this pivotal passage. Central to the presentation and intention of the argument was the desire to be directed by the Scriptures. In an issue so often clouded by deep emotions such intentions should be commended.

Successful evening

The importance of this issue both for homosexuals and for the church requires of us that we seriously examine our understanding of God's Word. This can only be done in a climate similar to that asked for by the moderator of the meeting, the Reverend Dirk Pierik; namely that the participants listen to one another in the recognition that each spoke with honesty and integrity. I came away feeling that, despite the divergent positions on Scripture held by the speakers, the evening had been a success and that the way was open for further discussion and study. Your editorial comment creates quite a different climate for the Reformed readership — one which precludes careful study.

Can we become neighbours to homosexuals? I thought that at the meeting I saw signs of a willingness not to "pass by on the other side." From your editorial it seems that those who wish to become neighbours to the homosexual must still expect to be numbered among the Samaritans?

John Koster
Oshawa, Ont.

Distortions come after the Fall

I wish to thank you for your report on the panel discussion at McMaster University on the issue of homosexuality and the biblical-interpretation shenanigans of Dr. Hendrik Hart and others. You did us all an excellent service! How else would many of your readers know?

Hart's agenda, as you speak of it in your editorial, has been clear for some time already. He frantically reads the Bible upside down and backwards to find some possibility to prove his way! He ends up acting like what Matt. 23:24 describes as a "blind guide," one who strains a gnat and swallows a camel — the camel being the notion that homosexuality is an acceptable lifestyle.

As witnessed to by many former homosexuals, this notion is a delusion coming from Satan. Yet Hart wants to bring it into the church, thereby validating the gay activists' claim that they are born that way.

God created Adam and Eve perfect and obviously heterosexual. Any distortions came after the Fall. It is not the



Like the lilies

Marian den Boer



Model children

"When pride comes, then comes disgrace, but with humility comes wisdom" Prov. 11:2.

One Easter Sunday morning (several years ago), my husband Marty had to baby-sit toddlers during the worship service. I didn't envy him until afterward. Our children had been quiet little worshippers of late, which created within me a peaceful assurance of good behaviour as we filed into the pew, second from the front: the same pew we had occupied during the Good Friday service.

Three-year-old Michelle hugged the aisle seat; Paul, 6, claimed the position next to her; Alison, 8, resigned herself to the next spot; while 10-year-old Angela and I tripped past the three of them to the centre of the bench.

"Oh, look at the pretty Easter lilies!" I whispered.

"Is that ring of thorns for Jesus' crown of thorns?" asked Angela.

"Yes, it is," I answered, sitting back to scan the bulletin.

Just then, an elderly gentleman tapped me on the shoulder. "My wife and I sat here behind your family on Good Friday and we think you have model children."

I blushed with pride. "Thank you," I beamed.

"Yes, perfect children," he patted Alison's head.

Paul's eyes gleamed. Michelle straightened her posture. It didn't occur to me that having my two youngest side by side just beyond my reach might be a problem. I didn't remember that Marty usually anticipated unmanageable arrangements and quietly orchestrated seating.

Reassessment

All went reasonably well until we were standing for the first hymn, "Low in the Grave He Lay."

Michelle walked along on the pew and stood on tiptoe to reach my ear, "Mommy pepper," she whispered loudly.

"Later, after the song."

In a pout, she lay down behind her brother and sister, tapping her shoes repeatedly on the wooden bench.

I bent down to admonish, "No, Michelle."

The tapping stopped and the hymn reclaimed my attention.

He tore the bars away. Jesus, my Lord.

Up from the grave he arose,

With a mighty triumph o'er his foes.

He arose a Victor from the dark domain,

and he lives forever with his saints to reign.

He arose! He arose!

Hallelujah! Christ arose!

Then the music stopped and Paul accidentally sat on Michelle who was still sprawled out along the bench. She squealed, scrambling back to her spot.

I reached across and gave her a peppermint. She dropped it. Paul, who doesn't like peppermints, crawled under the bench to retrieve it. Michelle, mistaking his brotherly efforts for theft, exclaimed, "I want it."

I blushed, this time with embarrassment, as I imagined the couple behind us shaking their heads, regretting their earlier remarks.

Several long minutes later, the pastor kindly announced, "The children may now leave for Sunday school."

I sighed with relief as Paul and Michelle skipped out, quarters safely tucked into their little fists, taking with them my fear of further distraction.

On my own way out, I avoided the eyes of the elderly couple behind me. But I can honestly say I came home without my sinful pride.

Marian den Boer is a freelance writer who lives in Hamilton, Ont.

church that is at fault, but those who rebel against the Word of God, to justify themselves.

Helping to show and find the way out is more compassionate than acceptance. That is the truly Christian way. No one

says it is the easy way! Christian compassion: yes! Approval: impossible! Discern the spirits!

Wendell Vanden Hazel
Moorefield, Ont.

Basic principles helpful

I wish to express my appreciation for your excellent editorial entitled "Making our thoughts about homosexuality obedient to God" in the March 8 issue of *Calvinist Contact*.

In these days, when the opportunity to lose oneself in the crowd is so readily

available, it is very helpful to hear basic principles expressed in an unambiguous manner. I appreciate the way your compassionate concern for people caught in this trap came through in your editorial.

Bert Rhebergen
Hamilton, Ont.

Letters

Hart's interpretation throws doctrine of salvation into disorder

The possible interpretation by Dr. Hart of Romans 1:18-32 and Romans 2:1 (that Paul is referring to a common synagogue condemnation of homosexuality, which in the light of Romans 2:1 would be unjustified) seems to me, to say the least, far-fetched, for the following reasons:

Paul, inspired by the Holy Spirit, gives in the book of Romans a systematic and brilliant outline of the doctrine of salvation.

In order to be saved men and women must not only first of all realize their own sinful and hopeless condition, but also acknowledge God's righteous wrath against sin, which carries the eternal death penalty for us. Paul establishes these facts in Romans 1, 2,

3:1-20, showing that we are all sinners — Jews and non-Jews — and thus within ourselves we are totally unable to bridge the deep gulf which separates us from God.

From there on Paul builds on this foundation of humankind's depravity and God's wrath and moves in a methodical way from salvation by grace through faith (ch. 1-3:20), to sanctification by the Holy Spirit (Ch. 3:21-25), to God's sovereignty in election (ch. 6:8), to our response to salvation by serving God and others (ch. 12-16).

It is in this last part (ch. 14) that Paul warns believers not to judge each other, but this judgment refers to the keeping of certain holy days and the eating of special foods, and certainly *not* to

homosexual practices.

What about God's holiness?

To interpret ch. 1:18-32 and ch. 2:1 in a way suggested as a possibility by Dr. Hart throws, in my view, Paul's carefully designed structure of the doctrine of salvation into disorder. This certainly cannot be in line with the Holy Spirit's guidance and Paul's logical approach to this all-encompassing doctrine.

To me it is very clear that Romans 1 refers to the more public sins of the Gentiles (non-Jews), while Romans 2 deals with the more specific sins of the law-abiding, "pious" Jews. The latter stand as much condemned before God as do the Gentiles, since neither the law,

circumcision, nor good works can save them. Their salvation, too, rests solely on the saving grace of Jesus Christ.

One more remark: We talk a lot about God's love these days, but very little about his holiness and justice, while these divine attributes were as much demonstrated by Christ's death as was God's love: God's holy wrath against sin had to be appeased. The angels in heaven don't worship God day and night on end by singing, "Love, love, love!" but by saying, "Holy, holy, holy is the Lord Almighty, who was and is and is to come" (Rev. 4:4).

Perhaps this tells us something.

Ineke Parlevliet,
Niagara Falls, Ont.

Don't attack the messenger

Having also attended the recent panel discussion at McMaster University on the topic "Can homosexuals become neighbours?", I must express my appreciation for the level of dialogue which took place that evening and my subsequent concern regarding your recent editorial rebuke of Dr. Hart.

Dr. Hart put forward what he himself described as an honest, cautious

interpretation of Romans 1:18-32. He was quick to add that it was not the only possible interpretation, nor was its legitimacy obvious.

Dr. Hart is a scholar, and from a scholar I expect to be intellectually challenged. I am concerned that your editorial, by its assumptions concerning Dr. Hart's agenda, seeks to attack the messenger rather than the message. A

sincere, studied, biblical interpretation should be challenged or refuted in a sound scholarly way, not by seeking to dismiss same by a personal attack or unfounded allegations as accommodating the (evil?) spirits of our age.

Few of us (including you) approach an issue without assumptions, biases or "agendas." That acknowledgement should only place us at the threshold of

obtaining greater understanding, not at the conclusion your editorial seeks to invite. Let's continue to encourage biblically sensitive dialogue on this important issue of our times.

Fred Heerema
Toronto, Ont.

Dualism is a form of accommodation

Thank you for your charitable analysis of the discussion of homosexuality in the March 8 issue.

Reformational leadership has in the past provided a great deal of discriminating insight into the problems created by the dualism in our midst. Dualism is a form of accommodation to the spirits of our age so that the Christian can manage to live in two worlds — so we heard just

lately from a noted non-Calvinist who insisted that the nature of things in our world make that necessary.

Living in two worlds will require that to some measure we conform to the agenda or mindset of our age. Romans 12:2, on the other hand, encapsulates the call of our God to be transformed, which means a radical change in our thought patterns and behavior. This call

to renewal cuts both ways; that is, to all persons in the present confrontation of "homophobics" and "gays."

It is faith commitment, which is reliance on God's grace, that enables us to fulfil the love commandment in obedience to the truth. Discounting how the label homophobic was originated, we all know sensitive Christians who have learned to love the person without

approving or accepting the homosexual lifestyle. All of us on either side of this issue stand in need of prayer and self-examination.

Arthur Davies
Holland, Mich.

Let's continue dialogue, study and fellowship

It was with great interest that I read your report and editorial concerning the recent forum "Can the Homosexual be our neighbour?" I attended several forums in the McMaster Chaplaincy Roots series, but what stood out in this instance was the imbalance of representation on the panel (this was also noted by another attendee in your news report). While I am sure that the planners of this event attempted to have a cross-section of representation, the end result was one-sided. This led to an atmosphere in which people (I talked to several, most of whom I did not know) felt "if I'm not a homosexual, or oppose same-sex partnerships, I'm homophobic and/or prejudiced."

Dr. Graham Scott was put in a position of representing one point of view, versus five people supporting another view. I have special praise for his conduct that evening. I acknowledge, however, that all the panelists (and the audience) for the most part, were tolerant and considerate of each others' views — although one panelist continually "spoke" to his friends in the audience through sign language, behaviour I found rude and distracting.

Despite the panel imbalance, I came away from the forum with much to ponder, and a greater appreciation for the struggles facing those with a homosexual orientation who sincerely desire to live a Christ-centred life. While my

fundamental beliefs regarding same-sex partnerships still hold, it is becoming increasingly more clear to me that this is a complex issue that deserves more attention by the Christian community. If as Christians we are unwilling to enter into loving, caring dialogue with one another, we stand to isolate fellow brothers and sisters, or worse, leave them only secular options for love, friendship and support. Linda Leenders' letter of March 15 aptly indicates some of the pain gays and lesbians can experience within the Christian community.

When the letter from Willem Hart followed in the March 22 issue, I was disturbed by the statement that "(Robin) Scrogg's conclusions are that neither the Old nor the New Testament are relevant in the current discussion." The quote by Scrogg which follows this interpretation by Hart doesn't appear to support this. To me it indicates that Scrogg believes the Bible reveals that God loves sinners despite their failings. Perhaps there is indication elsewhere in Scrogg's writings to support Hart's statement that Scrogg does not find the Bible relevant in current discussion.

Regardless, I am wary of any statement on any issue in the Christian community which says the Bible is not relevant. Difficult to apply in these times, yes. Difficult to understand at all, yes. Irrelevant, I don't think so.

While taking isolated texts and playing "proof-text poker" (as Mary Stewart Van Leewen puts it) is also dangerous, I hope dialogue on *any* "issue" looks to Scripture for insight.

I realize this is more difficult than just dealing with our feelings and perceptions on an issue. Our perceptions and feelings are tainted by sin. What "feels" or "seems" right or normative may not

always be the right or norm God intends. This applies to many, many aspects of life. Again, this leads me to ask that we continue dialogue, study and fellowship with all who strive to lead Christ-centred lives in order that we gain a God-inspired understanding of how we are to live.

Margaret Griffioen-Drenth
Burlington, Ont.

Apology for disturbing impression

Today is four weeks after the event at McMaster University about which you wrote an article and an editorial in your March 8 issue. I wonder if you will kindly give me some space to apologize for what I now realize was a serious error.

Only now that I hear people's reactions do I realize what I did wrong. My presentation enabled people to believe that in my view Scripture is not to be taken seriously, that in my opinion the Bible can be used to say whatever you want it to say.

I am sorry to have given people that disturbing impression. If someone had given me that impression, I would have been disturbed too. We must all have the highest respect for the Scriptures and their authority. I hope that I not only have that respect, but that I will always be able to show it too. And I wish

to submit without reservation to the Bible's authority. Had I realized beforehand that this bad impression could result from my presentation, I would never have conducted myself as I did. I now see that what I did was wrong, that I was mistaken.

I wish to apologize to all whose sense of respect of Scripture I have offended; to all whose confidence in my workplace, the Institute for Christian Studies, I have undermined; and to all supporters of and workers for the ICS whose task I have needlessly made so much more difficult than it already is. In all sincerity I wish to say to all of you: I am sorry; please forgive me!

In the Hope of the Resurrection,

Hendrik Hart
Toronto, Ont.

Church

Marian Van Til, page editor

Christian Reformed World Missions celebrates 40 years in Japan

TOKYO, (CRWM) — It was on Easter Sunday 1951 that Henry and Eunice Bruinooge arrived in Japan and heralded the beginning of Christian Reformed World Missions' work in this Asian country. On March 25 this year, the 21 Christian Reformed missionaries currently working in Japan celebrated the 40th anniversary of the mission. April 28 marks the 45th anniversary of the Reformed Church in Japan (RCJ), with whom World Missions works.

At a mission retreat in February, veteran missionary Michiel DeBerdt recounted how the first contacts between the North American CRC with the RCJ were set up by Americans serving in the armed forces in Japan after World War Two. Dr. Henry Stob, who served on the staff of

General Douglas MacArthur, initially informed the Christian Reformed Church about the RCJ's existence and need for assistance and co-operation.

"It was on the basis of Dr. Stob's recommendation that the Synod of 1947 decided to invite the Reformed Church of Japan to establish ecclesiastical correspondence with the Christian Reformed Church," explains Rev. Richard E. Sytsma, current field director for World Missions in Japan and the son of Rev. Richard E. Sytsma, who served as a missionary in Japan from 1952-1984. "The RCJ accepted the invitation, and in 1950 Rev. Albert Smith stopped over in Japan on his way back from China to confer with the leaders of the RCJ. On the basis of his report, Synod 1950 decided to begin mission work

in Japan."

For its 45th anniversary the RCJ will have a special meeting and office-bearers' retreat on April 28. On the 29th an all-day mass rally will be hosted by Ayumi Kuroda, anchorwoman of NHK-TV, Japan's government television channel. Kuroda is also a member of the Hishi Kamakura Reformed Church. The event promises to attract as many as 1,000 people.

Significant progress

While Japan is characterized as a nation with fewer than one per cent of its population professing to be Christians, World Missions has made significant progress in its 40 years of work in the country. The RCJ is one of the 10 largest Protestant denominations in the country with nearly 140

congregations and pastors in five presbyteries and about 9,000 members. The mission hopes to bring current church groups to independence and then address opportunities to plant new churches.

"The Japanese church has reached the stage in its growth [at which] it has the expertise, vision, and desire to begin many new projects — but only if the mission supplies the personnel," Sytsma explains. "It does not have the financial or personnel resources to begin very many projects on its own. We feel that by combining the resources of the church and the mission we can make new church starts at a fairly rapid pace."

Optimism

World Missions also hopes to adapt various North American evangelism tools for use in Japan. They have already begun translating "Discover Your Gifts" and "Witnessing Where You Are" into Japanese. In the future, missionaries hope to incorporate other Home Missions programs like Men's Life and Coffee Break into

their ministry with the Japanese.

Sytsma sees three trends in Japanese society which make him optimistic for the next decades of World Mission's work in Japan. Most notable, many Japanese are finding that affluence does not bring happiness and are turning to religion, including Christianity, for deeper answers. Also, the depersonalization that arises in this high-tech society has created many emotional and mental problems and people are turning to the church for solace. Those churches equipped to handle these problems are growing rapidly.

"Japan is becoming more internationalized as millions of Japanese travel abroad and hundreds of thousands of workers stream into Japan looking for job opportunities," Sytsma adds. "Historically, the church has flourished when Japan has been open to the West, and it has been suppressed during times of isolation. We see many signs now of a resurgence of interest in the Gospel among the Japanese."

Evangelist who bought Bakker's park sued for fraud in sales of memberships

COLUMBIA, S.C. (EP) — The Rev. Morris Cerullo, who purchased the Christian theme park Heritage USA after founder Jim Bakker was jailed for fraud, has been sued by his partners, who accuse him of fraud, conspiracy and breach of contract.

Cerullo's partners accuse him of misusing \$4 million that he received for selling memberships in the retreat center. The memberships

promised half-price discounts for rooms and attractions at the park for a lifetime. But the suit, filed March 13, says the money had gone to Cerullo's ministry rather than to what is now called "New Heritage."

Bakker was convicted of misusing funds raised through selling "lifetime partnerships" to the facility, and for selling more than the park could accommodate. The current case differs in that Cerullo is

not accused of defrauding the public, but of cheating his fellow investors, which include Malaysian and Canadian concerns.

Cerullo said he was "shocked, amazed and saddened" by the lawsuit. He denied any impropriety, and predicted that he would be completely exonerated.

Christian group in U.S. holds symposium on dealing with disabled employees

LAKE GENEVA, Wis. (EP) — With employment regulations for the Americans With Disabilities Act expected to be finalized this spring, disability and business groups are hurrying to offer seminars on how to comply with the new law.

To assist business owned and operated by Christians, the Christian Council on Persons with Disabilities (CCPD) is organizing a symposium on employment to be held May 13-16 at the Inspiration Center near Lake Geneva, Wisconsin.

"Small business owners are especially concerned that the cost of achieving job access for disabled people will fall too heavily on their shoulders," said Steven Jensen, president of the Christian Council on Persons with Disabilities. "The CCPD Employment Symposium will help Christian businessmen better understand the minimal cost of implementing the ADA and also help them view the civil rights law from a biblical perspective."

Jensen added, "In a recent Louis Harris survey, an overwhelming number of companies reported workers with disabilities are at least as hard-working, reliable and productive as other employees. Almost 90 per cent of the top managers gave disabled employees an excellent or good performance rating. But the Christian moral imperative is the real reason to hire qualified disabled persons."

The CCPD Symposium will address the implications of the Americans with Disabilities Act, including topics such as "Methods and Models of Employment," "A Christian Perspective on Work," and "The Christian Imperative to Hire Persons with Disabilities."

The Christian Council on Persons with Disabilities is a national consortium of more than 180 disability leaders and ministries who advocate Christ's perspective regarding people with disabilities and their part in the church.

A limited repertoire

"It happened to me one time that I had to take care of a service in a small congregation. I placed the list of psalms on the council table. The list included Psalm 138. One of the elders, who had to take the list to the organist, looked it over. Then

he asked me if I could not substitute another psalm for Psalm 138. The church had acquired a new organist lately, he explained, and this person had not gotten further in his playing than Psalm 119!"

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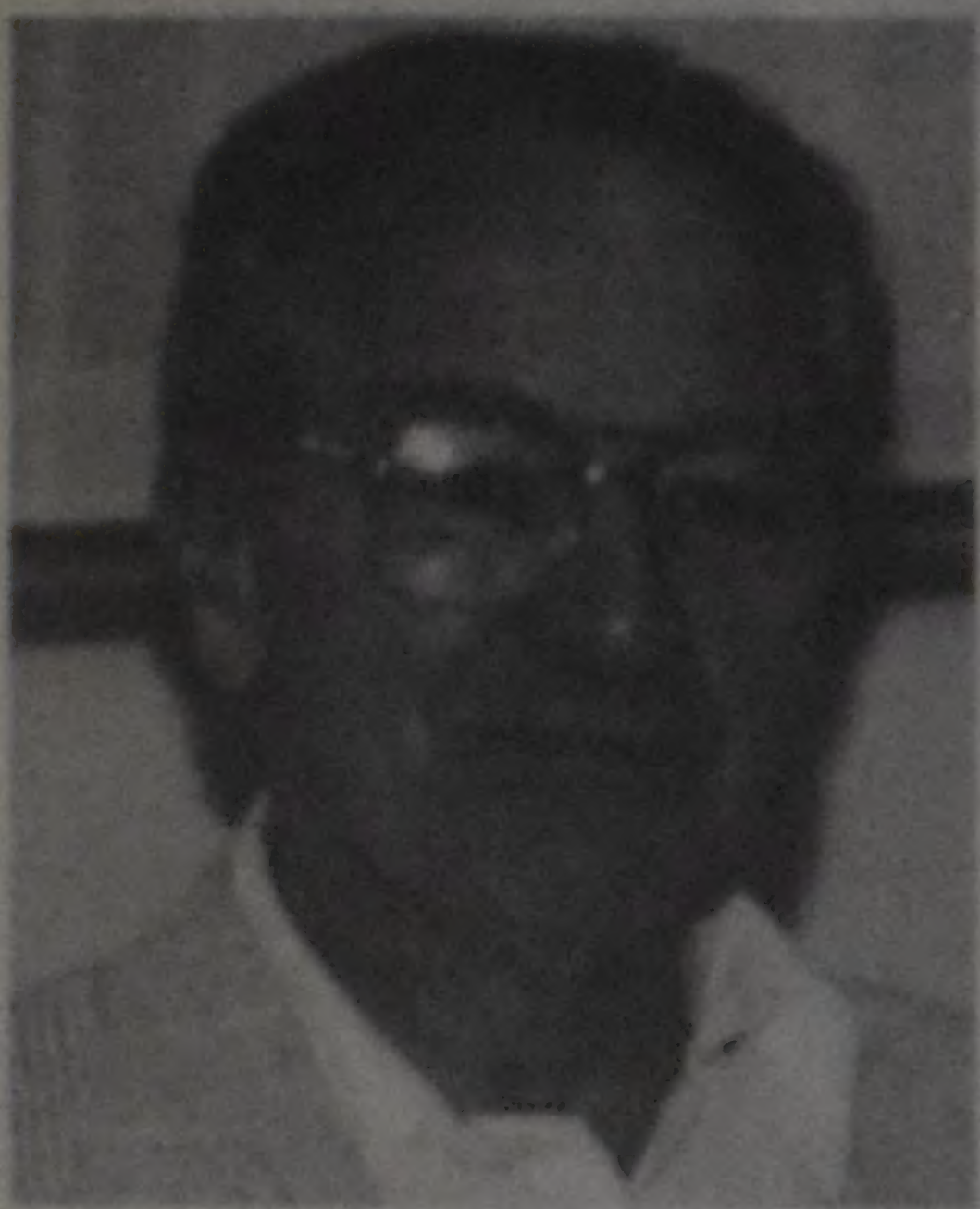
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Word and Spirit

Andrew Kuyvenhoven

Today's Israel prophecy is inconsistent with the Bible

Billy Graham is one of the few evangelists for whose integrity and message I thank God. Therefore, I was disappointed last winter when his association distributed copies of John F. Walvoort's *Armageddon, Oil and the Middle East Crisis*, an updated version of the 1974 pocketbook. The new edition has a photo of an American fighter airplane on the cover. I don't think that Graham himself has ever said that Jesus is coming back to live in the city of Jerusalem and will rule a Jewish nation for a thousand years — just after all the truly born-again Christians have been raptured from earth to heaven. But it's a very popular evangelical teaching, this premillennialism of Walvoort and a host of prophecy interpreters. The fundraisers of the Billy Graham Association rightly guessed that this book would be attractive to Americans at a time when they were thinking of oil and fighter pilots.

Here are three reasons why I think these Jewish millennial dreams (so called in Lutheran confessions of Reformation times) are in conflict with God's Word:

First, if Jesus were to return to Zion as a Jewish king to direct the finale of human history, the Jews would get the kind of Messiah they wanted and Jesus said he was not. The mystery of God's Messiah, whom we know from the New Testament, is that he came to suffer and die for our sins. His servant attitude and his shameful execution on a cross were unacceptable to Jewish zealots. Jesus was the prophesied King of Israel, but he rode on a donkey and he washed his servants' feet. However, in the millennial version of the Messiah, Jesus rides a tank like General Patton. And Jewish nationalism has its heyday.

Second, the state of Israel was established in 1948. It was forcefully enlarged in 1967 and is probably reliant on nuclear capability. Premillennials assume that this state constitutes the fulfilment of prophecy about the ingathering of God's people.

I don't believe it. I think that the Jews-for-Jesus movement is biblically more important than the state of Israel.

If the story of the millennialists were true, God would have to roll back his redemptive history. The gospel of Jesus Christ has leveled all Jews and Gentiles (Rom. 1:18 — 3:20). All are sinners, all need Jesus. Through the cross of Christ God himself has removed the barrier between Jews and Gentiles which in older times he erected (Eph. 2:14-18). In the new dispensation being Jewish or non-Jewish means nothing, but being a new creature and keeping the commandments count (1 Cor. 7:19, 2 Cor. 5:17, Gal. 6:15).

The only important division in humanity is being for or against Christ. And now, suddenly, these Christian teachers are saying that Israeli citizens constitute God's people. The not-so-privileged Palestinians and Arabs must move over. Suddenly race and land have become the hottest topic of these prophecy interpreters. Their teaching flies in the face of the New Testament message. The rollback of God's words and works would be inconsistent with the reliability of God himself.

Third, since Jesus died and the temple curtain was torn, God dwells in his world-wide church, washed by the blood of Christ. Christians of all races, united by one faith, constitute the temple of God through the Holy Spirit (1 Cor. 3:16, Eph. 2:22, 1 Pet. 2:5). God no longer lives in holy buildings but in holy people. However, if this prophecy scheme is really to happen, the world will once again have a holy hill, a holy temple and a holy city. The Holy Spirit will retreat to a holy building as if Good Friday, Easter and Pentecost never happened.

If the premillennialists are right, Jesus will be what he is not, God's redemptive history will be reversed, and the Holy Spirit will retreat into a building.

Please, beware of such unbiblical speculations.

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ontario.

Salvation Army launches operation 'We Care'

VERONA, N.J. (EP) — The Salvation Army has launched its "Operation We Care" program after meetings with the U.S. Department of Defense. "Operation We Care," which officially began Jan. 31, 1991, is an international effort that ties together all of the local Salvation Army programs that started during "Operation Desert Shield" in support of military personnel and their families.

Nationally, The Salvation Army's "Operation We Care" offers family counselling, spiritual support and a variety

of emergency assistance programs including help with mortgage or rent payments, payment of utility bills, purchase of food or prescriptions, child care support, travel assistance to home towns, or other miscellaneous help based on need.

"Operation We Care" also extends to Europe, where in Germany the massive reassignment of military personnel to the Middle East has left large numbers of military families in difficult situations.

In the Middle East, Salvation Army personnel from the

United Kingdom and Canada are providing support services for the active duty military personnel ranging from "drop-in" canteens to taking specially-outfitted vehicles up to the front line.

"Operation We Care" and other like programs are an outgrowth of The Salvation Army's long-standing relationship with service personnel, dating back to the famous "donut girls" of World War I.

Bible exports to Iraq continue despite blockade, war

Wybo Nicolai

AMSTERDAM, Holland (NNI) — Over the past three months some 5,000 Bibles and 20,000 children's Bibles have been transported into Iraq as a gift to the Iraqi Christian minority by Christians in Jordan. According to Jordanian believers, the shipments have successfully reached their destinations.

Though the Bible is not a forbidden book in Iraq, strict-import regulations have limited supplies within the country. Several years ago, an official of the Jordanian Bible Society visited believers in Baghdad and said he was shocked to learn of the scarcity of Bibles in this country. Believers showed him severely deteriorated copies which they said were nearly impossible to replace.

There are no printing facilities inside Iraq for the publishing of Christian literature; Christian bookstores are also prohibited. Sources say they have received requests for Bibles from all three sectors of the Christian church, including Roman Catholic, Protestant and Orthodox communities. Foreign missionaries have not been allowed to live in and work in Iraq since 1969. The Iraqi Bible Society was ordered closed in 1979.

About 3.3 per cent of the Iraqi population is Christian, translating into a church membership estimated at some 525,000. The Roman Catholic Church, known in Iraq as the Chaldean Catholic Patriarchate

of Babylon, is the largest with some 200,000 members.

Despite some restrictions, Iraq's Christian community has enjoyed relative freedom in comparison to sister communities in Saudi Arabia, Iran and Yemen. Little is known yet about the effects of the Gulf

War on Iraqi Christians. Iraqi television broadcasts on January 20, however, did show scenes of a damaged church building in Mosul. Mosul is located in northern Iraq, near the Turkish border, not far from the ruins of the ancient city of Nineveh.

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Receiving your C.C. issues irregularly?

A friend of ours in Sarnia, Ont., sent us the following note with his subscription renewal:

"We are wondering what happened to our postal system. We received this week on:

Monday, March 18, #2250 (March 8 issue);

Wednesday, March 20, #2251 (March 15 issue); and

Friday, March 22, #2252 (March 22 issue).

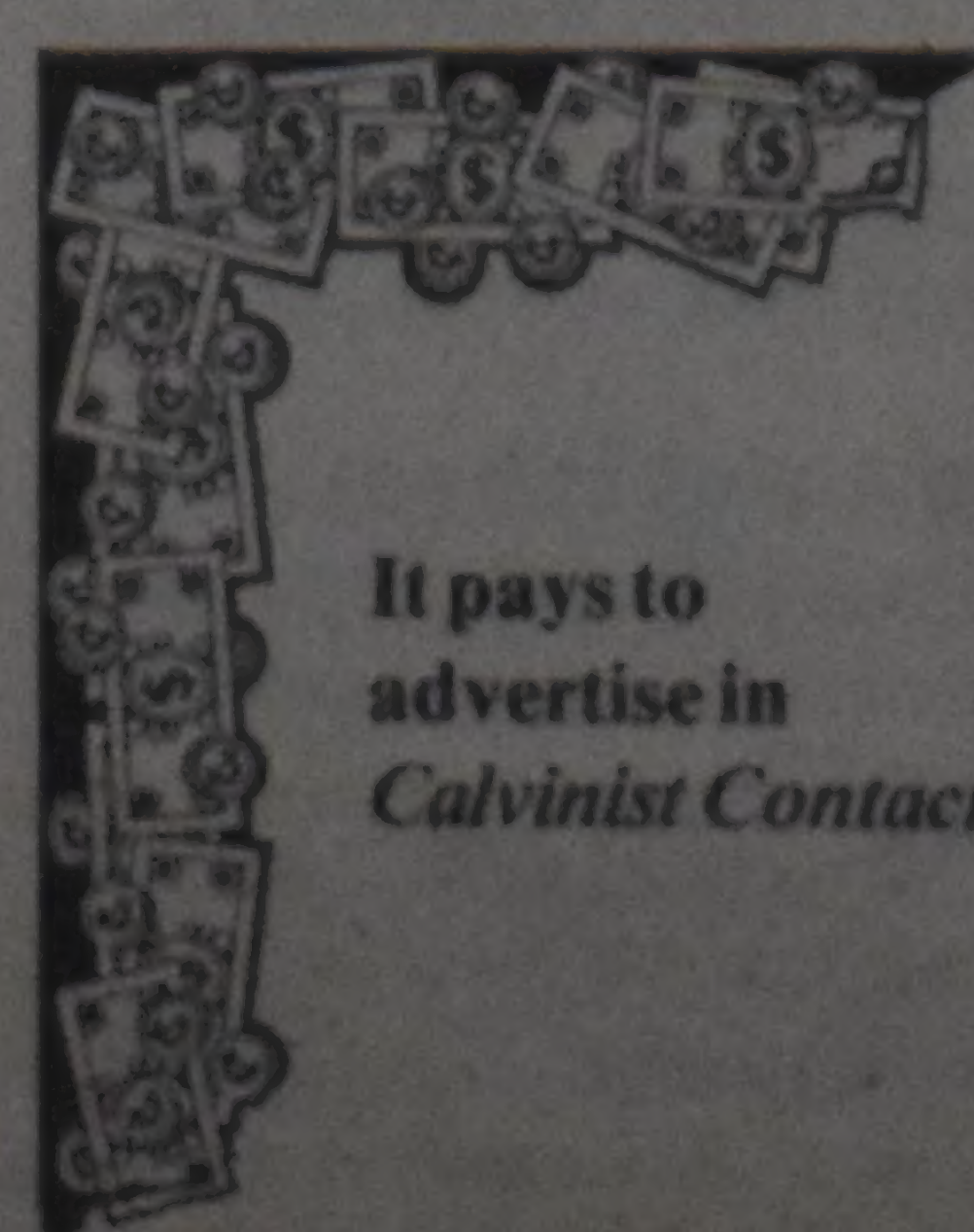
Are you aware of this? This is almost too much reading for one week. May our Lord and Saviour bless all of you in your work."

Yes, we are painfully aware of the inconsistent arrival of our paper in many parts of Canada. We're keeping track of all complaints and will (again) bring this to the attention of Canada Post. We're doing the best we can. *Calvinist Contact* is mailed from our office every Tuesday without fail. The entire load is then picked up by a carrier and delivered to Canada Post. Recently, Canada Post virtually gutted its main office in St. Catharines (leaving over-the-counter service) and moved all its sorting facilities to a large warehouse in Stoney Creek — close to Hamilton, Ont.

All large second class mailings, like *Calvinist Contact*, no longer receive local treatment but are shipped directly to this cavernous, central clearing point. All this is designed to cut costs, promote efficiency, etc., etc. This kind of "streamlining" is going on all over the country.

We ask our readers to be patient. Let's hope that the glitches in the system will soon disappear!

Stan de Jong
Manager



Features

Appointment on the train

Wilma de Groot Schraa

It was August 17, 1987. We were relaxing in our kitchen, enjoying a cup of hot tea, reminiscing about the past and speculating about the months ahead. My husband, Ray, had taken advantage of an early retirement opportunity from the University of Alberta and today had been his last official working day.

We had often talked about doing some kind of mission work. What would the future bring, we wondered.

Suddenly while we were chatting, our telephone rang. The call came from a friend in Europe inviting us to join him in November on a speaking tour in Norway.

Joyfully and with great anticipation, we accepted that invitation. We marvelled at how when one door closed, another opened. It sounded exciting!

We thanked the Lord for His leading and prayed: "Use us Lord, wherever or whenever that might be. Make us alert to share about your goodness."

One chapter of our lives was finished, another was beginning.

Three months after Ray's retirement we were rolling by train through the Norwegian countryside. It had been impossible to purchase a plane ticket from Oslo to Kristiansand because one airline was on strike and the other was over-booked. No choice left but to take the train! What did this mean, we wondered. Was there perhaps a reason for this?

It was a relaxing trip. The train moved swiftly around the steep snow-covered mountains. Tall, skinny pine trees were standing erect in the valleys, softly swaying in the winter breeze.

It was quiet on the train.

Only the monotonous click-clack of the wheels on the rails was heard, increasing slightly in loudness when going up a steep incline.

There were not many passengers on this mid-week, late November day.

Some people were reading, others just looked out of the windows. Occasionally a young girl with a food cart would come by selling refreshments. The aroma of strong coffee would fill the air.

Now and then the train would stop at small stations on the way and a few passengers

would leave while others boarded.

Ray had been checking his camera, trying to take some pictures. After a while he began to read and soon his book got all his attention.

I had been working on my cross-stitching but after some time I got tired of that. I picked up my Bible and turned to Psalm 119. It struck me how often it said: *Revive me, give me understanding*. Seven times David promises to *meditate*, and nine times I counted *teach me*.

I began praying those verses for myself. "Lord, revive me. Without you I am lifeless. Teach me by your word and Spirit. Lord, teach me as long as I live!"

Sudden interruption

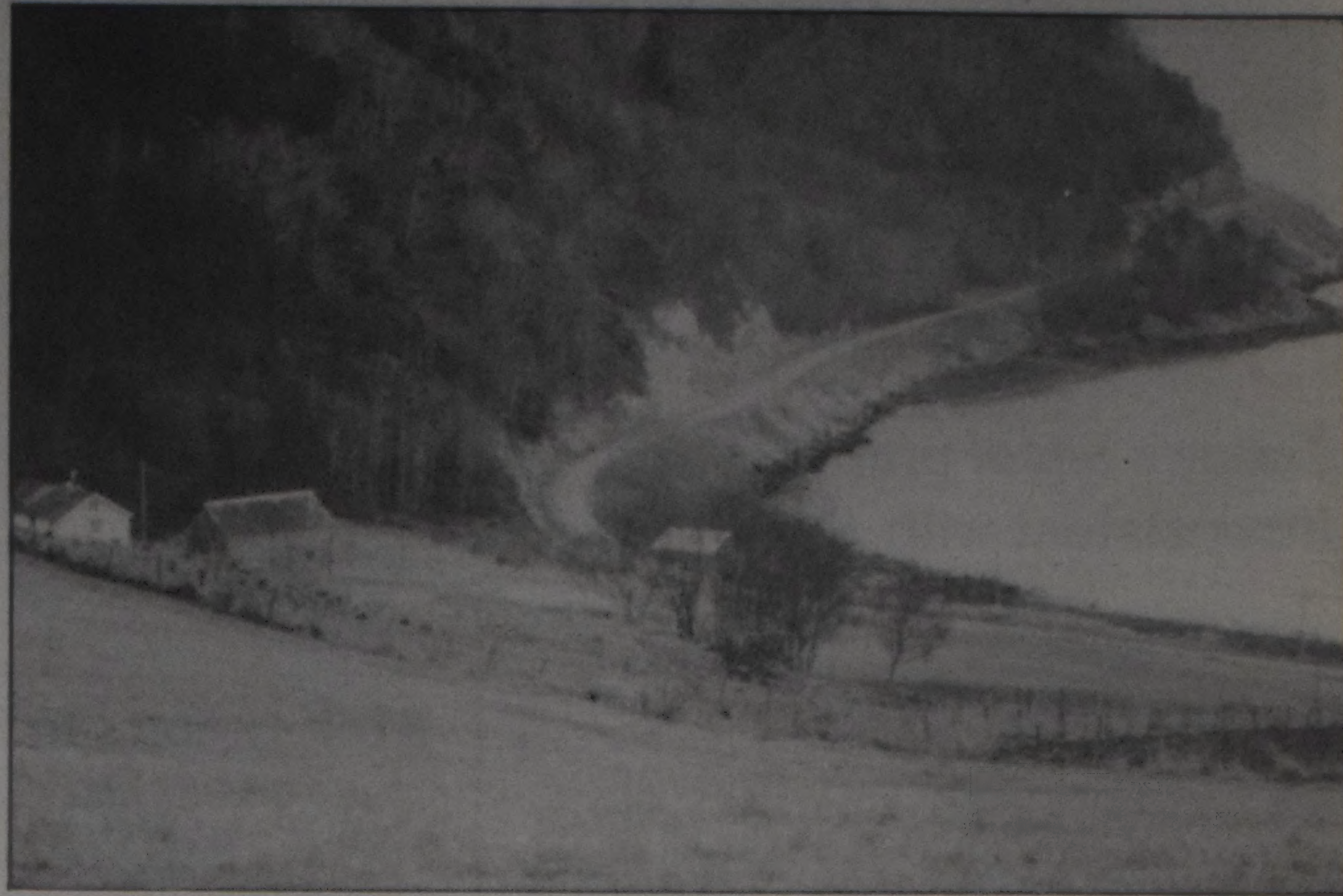
Suddenly my quiet meditation was interrupted. A woman crouched down in front of me speaking some words I did not understand.

"I'm sorry. I speak English," I said.

"That's all right," she answered. "I speak English as well. May I talk to you?"

"Yes, you sure may," I answered.

I was surprised. Where did



Winding road along a fjord

Photo: Raymond Schraa

this woman come from all of a sudden? Who was she and what did she have in mind?

Still crouching, her anxious eyes fixed on me, she continued in a hushed voice: "I saw you reading the Book. I have been watching you for an hour, and God told me to talk to you. I am so sad, but you have the answer."

Together we moved to her place, a few seats behind ours, where we continued talking.

"Have you known the Lord for a long time?" I asked.

"Yes, I was confirmed in the Lutheran Church and I read the Book. When I was 17 years old, my mother died and I stopped reading. I blamed God for taking my mother away. Many years later I started reading the Book again.

"I have been to a funeral of a dear family member, a young girl, 15 years old. She became sick and in two days she died. Our family is so sad. My biggest concern is my aged aunt. She is 84 years old and so upset! My aunt keeps saying that God made a mistake, and that she herself should have died, not this young girl. I told her that when I got home I would look in the Book and I would call her.

"Now I saw you reading and God told me to talk to you because you would have the answer." She continued, "I was so afraid to ask you, I have never done this before in all my life! I've been watching you for a long time. Your face was shining all over and I knew that I had to talk with you."

God's way is best

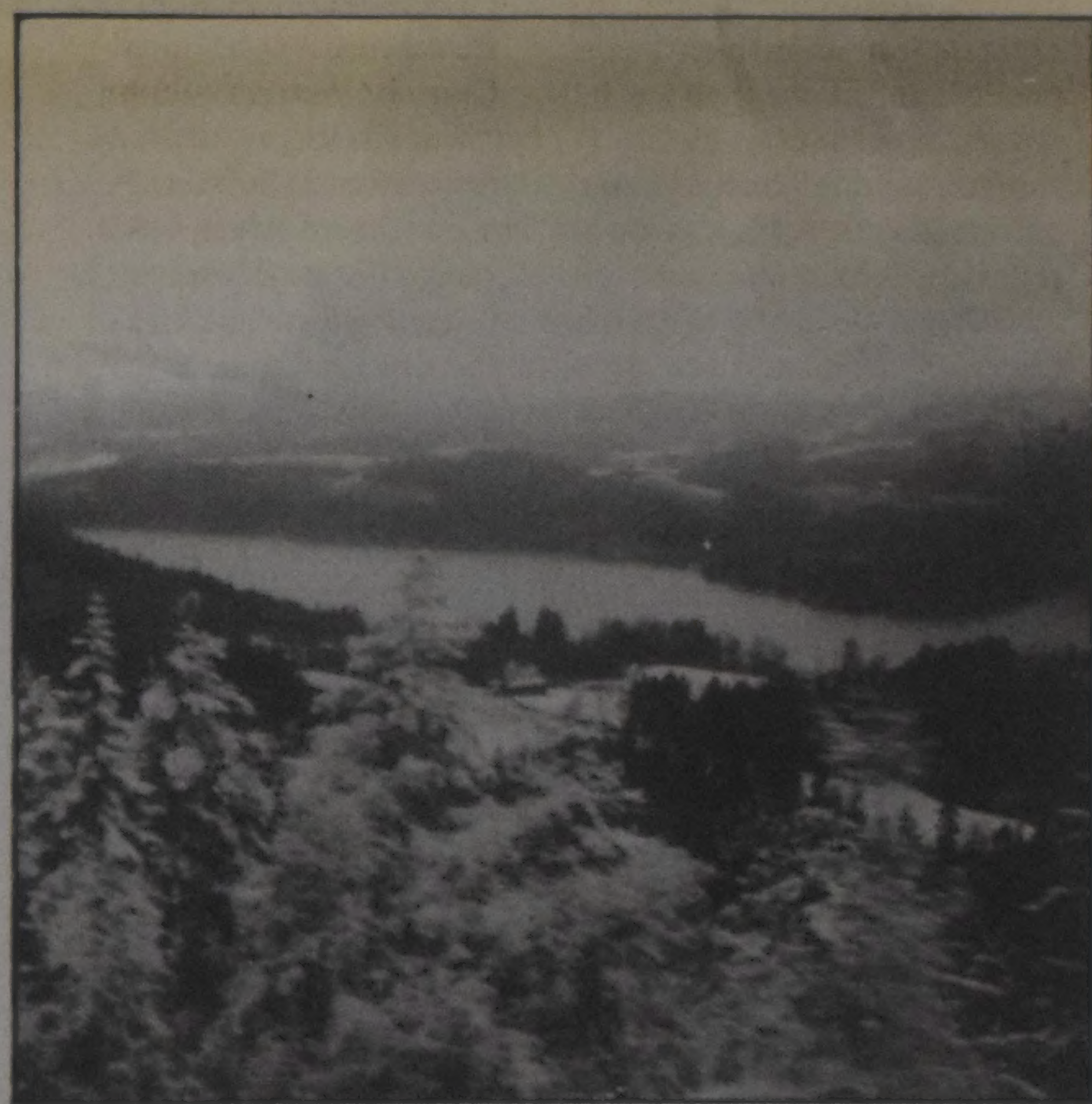
She got all excited when I shared the scripture verses of Psalm 119.

"Yes, that's right," she exclaimed. "When God is teaching us that is always the best way! As soon as I get home I will call my aunt!"

With a tear rolling down her cheek and a trembling voice she pointed to my Bible and said, "I know that this Book has all the answers for this life. It is the truth!" Not once did the woman mention "Bible," but she knew that what was in it was

I felt like shouting, "Lord, YOU did a miracle, I saw it with my own eyes. YOU gave me words to speak. Thank You, thank You!"

I sat down beside Ray as the train pulled out of the station. I told him the whole story. Ray



Norwegian landscape

trustworthy.

Our hearts were united as we held hands during prayer. We asked for mercy and comfort for her whole family, but especially for that dear elderly aunt. We asked for new hope and courage to go on for everyone involved. Last of all, we thanked the Lord for his goodness in bringing us together, two complete strangers, yet one in him.

After the "Amen" I looked at her and I saw a changed woman in front of me. Her face was shining with the peace of God and her eyes sparkled.

At the place of her destination we parted, both rejoicing. Before leaving the train she turned around to wave once more. I said good-bye the same way.

said, "I didn't know exactly what was going on but I was praying for you the whole time." He squeezed my hand as he looked into my tear-filled eyes.

We were both speechless. Had we not prayed, *Whenever or wherever*, Lord, make us alert to share of your goodness?"

Now we understood that God had a purpose in our traveling six hours by train.

Our hearts were full of joy and thankfulness.

Wilma de Groot Schraa and her husband Ray have been involved in teaching at a Youth With a Mission Discipleship Training School in Holsteinsborg, Greenland. They live in Edmonton and are members of the Ottewill Christian Reformed Church there.



Passenger train from Oslo to Kristiansand

Canadian churches have become functionally pacifist

The Canadian churches and the Persian Gulf War

John Bolt

For the United States-led Coalition forces the war in the Persian Gulf now appears to be over. Kuwait has been liberated from the aggression and brutality of Saddam Hussein. Calvinist Contact readers who remember May 1945 and the liberation of the Netherlands can surely identify with the joy of Kuwaiti citizens we saw on television. For me, the revealing television image that is as strongly etched in my memory is the joy and relief on the faces of many Iraqi troops as they surrendered to the allies.

The war has not, of course, settled all problems in the Middle East or even in Iraq. As I write this (March 6) civil war appears a real possibility in Iraq and many questions about a future peace and justice in the Middle East remain. Now that the allied military involvement is practically over and Canadian troops, as part of that coalition, return home, it is important to step back, carefully scrutinize and assess the role of the Canadian churches in the public national debate about the war. Admittedly, one now has the benefit of hindsight. Nonetheless such hindsight also makes a more definite assessment possible and, as we shall see, it is very important for the Canadian churches to do some serious self-reflection at this point.

To begin with, for the Christian, war is never an occasion for rejoicing. War is not nice; people die, including innocent civilians. Under the worst of circumstances war is a consequence of ultimate idolatries such as greed, militarism, racial hatred and personal or national self-aggrandizement. Even under the best of circumstances, as they have been formulated by the so-called "just war" tradition, war still represents a failure of the human community to resolve disputes by political means such as conferences, diplomacy, negotiation and compromise. When war does come, Christians cannot join the swaggering of the military hawks during conflict nor gloat with the superpatriots in time of victory. Christians approach all wars with heavy hearts.

When our nation faces armed conflict or is embroiled in conflict, it is important that it hear a word from the Lord. Our leaders need to be reminded, among other things, that they are the Lord's servants (Rom. 13), that their task is to promote justice, that mere might does not make right. Because the Christian church is an international (in Christian terms, "catholic") community that has had almost two millennia to reflect on such complex moral issues as war

and justice, it is in a unique and privileged position to guide the moral conversation of a nation in a time of crisis such as we have just experienced. The question is, did it do that for the Canadian public during the time leading up to and during the Persian Gulf War? Frankly, I think not.

Pacifism or 'just war'

There are two distinct and opposing coherent positions about war that have arisen in the Christian tradition — pacifism and just war. The pacifist position (a definite minority tradition) is clear and absolute. This position was stated clearly in a United Church *Observer* column (March 1991) by Ron Rempel, member of a Christian Peacemaker Team delegation that visited the Middle East, including Iraq and Jordan, last fall. Here are a few key passages from that column:

"This war — and all war — is wrong.... War is wrong because it denies the very nature of God as embodied in Jesus Christ and the Church.... The waging of war only aggravates and spreads the trouble and the Christian must turn from this to the far more difficult and unpopular task of attacking evil at the root. The only way to end war is to cease to fight...." In sum: "For anti-war Christians, all wars, including the one in the Persian Gulf, are wrong. That's because war denies God's vocation of peace."

The alternative to this pacifist position, it should be made clear, is *not* one that advocates war. In fact the just war tradition deliberately throws significant obstacles in the way of war. It insists that while wars may at times be a final response to aggression, all reasonable efforts to obtain justice by means other than war are to be pursued. Furthermore, the cause must be just, it must be formally declared, there must be reasonable expectations for success, and, most significantly, the criterion of proportionality must be met — the use of force must not exceed the goals to be achieved.

It is very important here to realize that these two positions



"This war — and all war — is wrong...."

Photo: C.C. News

cannot be combined. One has to adopt either the pacifist or the just-war position. Traditionally pacifist traditions such as the Quakers and Anabaptist-Mennonite groups have realized this. They have not used their own pacifism to recommend policy for governments. It was *Christians*, whose allegiance to Christ was all-determinative, who were not permitted to fight. It was not claimed that pacifism should be required public policy.

How can opposite views merge?

This has changed in recent decades with pacifist church groups such as Project Ploughshares no longer arguing pacifism for the Christian community only but for the Canadian nation as a whole. It is at this point that the recent Canadian church proclamations on the Gulf became confused and misleading. The Canadian churches, both through the mainline (Anglican, United, Roman Catholic, Lutheran and Presbyterian) Canadian Council of Churches (CCC) and the more diverse Evangelical Fellowship of Canada (EFC), *unanimously(!)* opposed the use of military action as a response to Saddam Hussein's aggression against Kuwait, even by a United Nations force.

Both their statements refer to the just-war criteria but in fact go far beyond merely pointing out to the Canadian government what those criteria are and insist that they have not been met.

Here is the interesting point: the EFC letter to Prime Minister Mulroney acknowledges that some churches in the EFC are pacifist and some stand in the just war

tradition; yet all are agreed that the just war criteria have not been met and that the Canadian government should therefore "do everything possible to prevent war." How is it possible for a pacifist position and a just war position to be combined?

The answer becomes clear when we consider another possible scenario — what the Canadian churches *could* have said but did not. The Christian Reformed Church, along with most churches in the just-war tradition, has clearly spelled out a set of conditions by which a war might be considered just. It would have been perfectly appropriate for the Council of Christian Reformed Churches in Canada (CCRCC), through its Committee for Contact with the Government (CCG), to send a letter to Prime Minister Mulroney (along with press releases) reminding the Canadian government of these criteria and urging the government to weigh them carefully in coming to a decision whether to support the United Nations resolutions with a military option including the use of the Canadian armed forces.

Where is the 'last resort'?

The church would then have left the final judgment in the hands of the government and assured the government of its prayers for wisdom and divine guidance. Had the EFC or CCC written a similar letter it could readily have been endorsed by the CCRCC's Committee for Contact with the Government. That would have been a legitimate and appropriate contribution to the public debate in Canada. However, it is impossible to see how pacifist traditions such as the Anabaptist-Mennonite com-

munities could have endorsed such a letter.

Yet the EFC letter *was* endorsed by pacifist churches. How is this possible? Because, in fact, both the EFC and CCC letters go far beyond simply stating the just-war criteria, they come to convicted and united judgment that the military option is wrong, very wrong. In effect, while the letters refer to just war criteria they ultimately focus on one of the criteria so that the conclusion becomes perfectly acceptable to the pacifist position. The criterion is that of "last resort" — war can only be just if all other means to settle an issue are exhausted.

Traditionally, the "last resort" criterion means "when all *reasonable* efforts have been exhausted." Clearly this involves a judgment by statespeople and government leaders. Were American, French, Soviet and U.N. diplomatic efforts to get the Iraqi aggressors out of Kuwait serious and genuine efforts? Did Saddam Hussein's conduct between August 2 and January 15 (not to mention after) lead us *reasonably* to believe that more talking, more negotiation and continued sanctions would work? What happens when a united international community issues an ultimatum — Get out! — and then extends and extends and extends it to avoid war at all costs? Is that reasonable, or could it prove to be disastrous for future international order?

All these and similar considerations go into the question of "last resort." Fairness dictates that one acknowledge some uncertainty here. Can one be *absolutely* sure it is a last resort? No! To demand such absolute certainty about "last resort" is to concede the

Continued on page 12...

The 'Butcher of Baghdad' is defeated: but what about the 'butcher of Kampala?'



Photo: C. C. Fries

Idi Amin

Dan Wooding

Well, the war's over and people are celebrating a great Allied victory over the "Butcher of Baghdad." However, another "Butcher" must be breathing a sigh of relief as he quietly lives out his life as an "Islamic hero" in Saudi Arabia.

He is Idi Amin, the despot who between 1971 and 1979 went on an orgy of bloodshed in which an estimated 500,000 of his Ugandan countrypeople were shot, tortured and battered to death. A majority of those who were killed, possibly as many as 300,000, were Ugandan Christians.

In what some have described as "convenient morality," the various Allied governments are demanding that the Iraqi's pay for the damage they have done in Kuwait; but I have yet to hear one leader show any outrage over this shocking piece of history which was partly funded by Saudi Arabia.

Self-appointed "President for Life," Idi Amin ruled for eight terrible years what was once called by Winston Churchill the "Pearl of Africa." He was a Muslim and he persuaded Libya and Saudi Arabia to help him attempt to turn his predominantly Christian country into an Islamic state. The problem he faced was that the country was more than 60 per cent Christian with a Muslim population of about six per cent.

Proselytize by the sword

The president's fervor for the Muslim faith reached its height in September 1972 during the visit of King Faisal of Saudi Arabia to Kampala. Faisal brought with him royal gifts, including an enormous platter of gold and a golden sword. He told the impressed Amin: "With this sword, Muslimize your country."

By the end of the year Arab aid was flooding in. The first big cheque, for about \$5.2 million, was handed to Amin

on behalf of King Faisal, who also promised to buy Ugandan coffee, tea, timber and ginger. He also pledged he would energetically support the Uganda Muslim Supreme Council.

Soon millions more of these blood-tainted dollars were pouring into Idi Amin's "Holy War" fund. With that money he was able to pay for his dreaded State Research Bureau, a bunch of thugs who gave Hitler's Gestapo a good run for their money with their monstrous acts.

Idi Amin, on the direct orders of Allah, he claimed, closed the majority of churches in his country and finally wrote himself into church history on February 17, 1977, by personally shooting Anglican Archbishop Janani Luwum as the cleric knelt before him. Luwum was accused by Amin of being involved in a plot against him and was brought into Amin's office. During the interrogation the archbishop refused to sign a confession and was ordered to lie on the floor. His cassock was pulled up and two soldiers in turn whipped him. After the beating, Luwum began praying quietly, his words barely a whisper. This was the final straw for Amin, who was so incensed that he shouted angrily and wildly, using obscene language, and he struck the archbishop.

An 'accident'

Then he bellowed at an Acholi soldier in the room — he came from the same tribe as the archbishop — to "kill him, kill him." The shaking soldier aimed his gun and shot the archbishop in the groin. With that, Amin drew his pistol and fired into Luwum's face. The shot hit the archbishop in the mouth as he was lowering his head and turning sideways. Amin, suddenly shocked by what he had done, went to the telephone and told someone on the other end of the line, "I have lost my temper. I have shot the archbishop. Do something."

They did. A "road accident" was staged and the world was told that the archbishop and two government ministers who were also killed had died while trying to "escape."

Amin's blood-lust continued for two more years until he was driven out of his blood-soaked country by the Tanzanian army. First of all he went to live in Libya, a guest of his good friend, Colonel Muammar Gadhafi, chairperson of Libya's Revolutionary Council. Sadly, they fell out and Amin now lives in Saudi



Syd Hielema

"Woe to those who call evil good and good evil" (Is. 5:20).

Does a war always require that there be a good side against a bad side? Does the obvious evil of one cause prove the righteousness of its opponent? Public reaction to the Gulf War suggests that our minds operate with this sort of logic. George Bush is currently the most popular national leader in the modern world. On what is his popularity based?

Perhaps it doesn't have too much to do with righteousness. Bush rallied his nation behind him, calling his Middle Eastern enemy a diabolical Hitler. Might not that comparison also function in some other ways? Consider:

1. George Bush leads a country which greatly desires to be the #1 nation on earth, a desire which used to be called "Manifest Destiny." Until recently Americans had still been recovering from international embarrassment in Viet Nam, Iran and regarding Watergate. By leading his nation into war Bush has revived national pride and overcome those embarrassments once and for all. In this way Bush is like Hitler, who revived the pride of the German nation with the *Deutschland uber alles* theme after their devastating humiliation following World War I.

Breathing room

2. George Bush desires a stable international order so that the American economy can have plenty of room to freely "do its thing" all over the world. Such stability requires dependable access to oil supplies and is important enough to be a factor in going to war. In this way Bush is like Hitler, who repeatedly proclaimed that his nation needed *Lebensraum*. "Lebensraum" for Bush equals room for the dollar.

3. George Bush desires peace. During the months before the war he appeared to take various steps to solve the problems peacefully. However, hints are emerging that behind the scenes he sabotaged peace efforts by various other world leaders (including Egypt's Mubarek, Jordan's Hussein, and Gorbachev). In this way Bush is like Hitler, who talked peace and restraint with other leaders while quietly but relentlessly pursuing his own agenda.

Arabia, dreaming, no doubt, of the day when he is called back to Uganda to lead his people. I am still waiting for the Allies to say even one word about Idi Amin's treatment of Christians in his country or the role that Saudi Arabia played in that Ugandan Holocaust.

But I'm sure they will remain curiously silent. After all, the Saudi's do have lots of oil...

Dan Wooding is a British journalist now living in southern California where he is the founder and international director of ASSIST (Aid to Special Sanctuaries in Strategic Frontiers). He is also the author of 23 books, including Uganda Holocaust which he wrote with Ray Barnett, and his autobiography, Twenty-Six Lead Soldiers.

Good against evil?

4. George Bush has the church on his side. Billy Graham prayed with him as the bombing started. American Christians became even more fascinated than usual with the book of Revelation during the Gulf crisis, misreading it to justify aggression. The Bible Baptist Church in Fairbanks, Alaska, proclaimed its gospel on the following sign: "Saddam solution? Nuke him till he glows." In this way the American church is like the German church which believed that National Socialism was grounded in Christian principles.

Squashing dissent

5. In the name of freedom, George Bush suppressed all dissent against the war. The media was persuaded to virtually ignore anti-war demonstrations. Many public figures who spoke out against the war found their jobs terminated or contracts cancelled. In this way George Bush is like Hitler, who suppressed dissent by firing all teachers and professors who refused to begin their classes with the "Heil Hitler" salute.

Comparing George Bush to Adolf Hitler is, of course, ridiculously outrageous. Even so, there's truth in each of the above five points; enough truth to seriously question the righteousness of the coalition cause. The relish with which allied air power annihilated Iraq's "target rich environment" and the mad, greedy scramble of coalition corporations for lucrative reconstruction contracts further mocks claims of war-righteousness.

A people that confesses that the only real new world order was inaugurated on Easter morning is highly suspicious of all other claims. Separating good and evil in the jumble of world events requires the distance of time, skeptical reading and listening, spiritually sensitive discernment grounded in prayer, frank dialogue among those who share a common vision of reality and an awareness of our own motives. To what extent do we call events and people "good" because we want to identify with the winning side? Woe to those...

Syd Hielema studies at the Toronto School of Theology

Pacifist churches

...continued from page 11.
pacifist position. Furthermore, it is often the case that government leaders have access to crucial information that the public, including church leaders, does not.

These considerations, however, seemed to play very little role in the churches' public statements. Last resort came to mean simply — at all costs, no war. In the words of a Project Ploughshares *Globe & Mail* ad of December 22, 1990 (sponsored by virtually all the Canadian churches, including the CRC): "Yes, there is a solution to the Middle East crisis — Let's talk about it." Or as the CCC letter put it: "War cannot resolve the Gulf crisis."

In sum, all war is wrong; war is never a solution. What has happened here is that the just war tradition has in fact been abandoned. By understanding "last resort" to really mean "never war" it is quite understandable that pacifist churches could join with just war churches in condemning any military action in the Persian Gulf as a response to the invasion of Kuwait. In effect, the Canadian churches have become functionally pacifist.

(Concluded in next week's issue)

John Raby is associate professor of economics, University of Victoria, Theology and Seminary, Victoria, British Columbia.

Environment/Sports

Canadians complete sterling hockey season at Calvin College



Photo: courtesy Calvin College

Left to right: Dave Wiersema, Phil Groot, Jon Elgersma, Mike Dykstra, Roger DeJong, Doug DeBoer, Rich DeWilde, Pete Zwaagstra, Steve Wiersema, Bill Schenk, Steve Kloosterman, Coach Nelson Greidanus.

Phil de Haan
GRAND RAPIDS, Mich. — The Calvin College Knights recently completed another hockey season, with a large Canadian contingent a crucial element in the squad's success.

The Canadian crew at Calvin includes 13 Ontario natives and one British Columbia resident. Both of the team's goaltenders are Canadian and five of the top eight scorers also hail from Canada. And so do the team's two coaches.

Junior Steve Wiersema, a Strathroy native, finished the season tied for the team's scoring lead with senior Bill Brewer of Palatine, Ill. Both players had 37 points in 16 games as Calvin compiled a 7-8-1 record. Wiersema was the team's top goalscorer with 22 goals and 15 assists. Brewer's numbers were just the reverse as he popped 15 goals and handed out 22 assists. Senior Bill Schenk of Orillia played on the same line as Brewer and Wiersema and finished the year as the team's third-leading scorer with 10 goals, 16 assists and 26 points.

Other Canadian natives in double figures for points included: sophomore Pete Zwaagstra (Smithville) with 14 points on 14 assists, junior Mike Dykstra (Clinton) with six goals, five assists and 11 points and sophomore Steve Luimes (Williamsburg) with

three goals, seven assists and 10 points.

Sophomores Rich DeWilde (Brampton) and Doug DeBoer (Vancouver) tended the nets for coaches Nelson Greidanus, a Toronto native, and Jim Zeilstra, a Calgary native. DeWilde worked 12.3 games, posted a 4.05 goals against average and had a save percentage of 84.9. DeBoer played in 3.7 games, had a 5.73 goals against average and an 81.4 save percentage.

The other members of the team who hail from Canada are: seniors Phil Groot (London) and Art Verbon (Cambridge), juniors Andy Tamming (Strathroy), Steve Kloosterman (Barrie) and Jon Elgersma (Kitchener) and freshmen Dave Wiersema (Strathroy) and Roger DeJong (Sarnia).

Coach Zeilstra noted that this year's hockey team has an even higher number of Canadians than in past years. "Usually it's about a fifty-fifty split between Canadians and Americans," he said, "but for some reason it was a lot higher this season. It's nice to have a lot of Canadians on the team because for the most part they've grown up playing the game. They have good skills, but also bring a lot of game sense to the ice and that's something you can't teach."



Harry Spaling

Earthtenders



Our place and task in the environment

The James Bay mega-project

Energy mega-projects are gigantic schemes, so large that they require the most sophisticated technology, billions of dollars in capital and years of construction.

Because of their size, mega-projects affect the environment on a scale unheard of before. One such mega-project is the James Bay hydroelectric development, the political dream of Premier Robert Bourassa of Quebec. Announced in 1971, Hydro Quebec will develop all of the province's major rivers draining into James Bay and southern Hudson Bay. Most of the electricity is intended for export to the north-eastern United States.

Phase one of the project is just now nearing completion. It is made up of six reservoirs extending 600 kilometers inland along two major rivers. In total, 10,000 square kilometers have been flooded. Phase two is scheduled to begin this year and will eventually flood another 5000 square kilometers. Total costs are estimated at \$60 billion.

The environmental impacts of phase one are just beginning to be understood. Land flooded by reservoirs destroyed large areas of habitat suitable for wildlife. Rising and falling water levels in reservoirs makes it impossible for species such as the beaver to inhabit the shore. In September 1984 spillage of extra water from one of the reservoirs is thought to have contributed to the death of 10,000 caribou during a river crossing.

Chemical transformation

One of the unexpected environmental impacts of the James Bay mega-project is mercury poisoning. Scientists have discovered that inorganic mercury found naturally in soil undergoes a chemical transformation once land is flooded. Bacteria turn the mercury into toxic methyl mercury which is then consumed through the food chain to contaminate fish, osprey and aquatic mammals.

The significance of these environmental impacts are most evident to the 10,000 Cree Indians and 5,000 Inuit who live in the area affected by the James Bay power project. Trapping and fishing are their main livelihood. However, reservoirs have destroyed habitat for economically important species and covered

traplines, many of which have been used for generations. Waterways which form important transportation routes, especially over ice in the winter, are now made dangerous by fluctuating water levels. Mercury contaminated fish have been linked to mercury levels among some Cree which is three times the national safety standard.

Other impacts include hunting conflicts brought on by southern, urban hunters who can now travel by road to the region every year. There is an increase in social illnesses, such as drug and alcohol abuse, so often associated with projects which bring "modern development" to native people.

Environmental assessment

Phase one was exempted from a full environmental impact assessment. Phase two is about to begin at the major river system just to the north. Despite the knowledge of environmental and social impacts from phase one, Hydro Quebec wants to start phase two even before the environmental consequences have been completely assessed.

Canada's National Energy Board approved the export of electricity from phase two but ruled that the utility must first prepare environmental impact reports. Hydro Quebec will likely appeal this ruling to the Supreme Court of Canada. It is a fact that an environmental assessment would delay contracted delivery schedules for supplying electricity to the U.S. The current low in Quebec-federal relations may also provide the political motive to sacrifice the environment in return for constitutional gain.

Mega-projects such as hydro-electric developments unleash havoc on the environment and seriously disrupt the lives of people who directly depend on nature for their livelihood. Environmental deterioration and social injustice are intricately linked in these gigantic schemes. Insult is added to injury when the impacts and injustices of one mega-project are blindly replicated in another with no regard for corporate environmental stewardship.

Harry Spaling is a doctoral student in environmental education at the University of Guelph, Ont.

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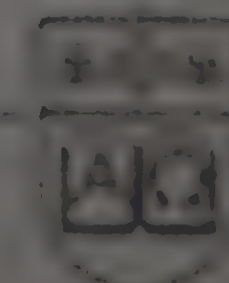
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Video review

Marian Van Til

Babette's Feast

Stars Stephane Audran, Bode Kjer, Birgette Federspiel, Jarl Kulle, Gulmar Wivesson, Jean Phillippe Lafont, Bibi Andersen
Directed by Gabriel Axel
Based on the short story Babettes Gaestebud by Karen Blixen

It occurred to me while watching *Babette's Feast* that this film can best be appreciated, perhaps, by a certain brand of Calvinists, Menonites, old-style Lutherans and similar-minded souls. (The film is based on a story by the author of "Out of Africa.")

That is not to say that others have not been attracted to this delicate, subtly told tale which won an oscar for Best Foreign Language Film in 1989. But to really understand the ascetic Christian mind-set behind these characters (two adult daughters and their widowed minister father) who quietly strive to live righteous lives while rejecting the world's pleasures, I think one must intuitively know in the light of one of those faith traditions how to "seek first the Kingdom of God."

The setting is a remote coast of Denmark and spans much of the 19th century. A narrator (in English; I watched a dubbed version) introduces the pastor and his daughters, Martine and Filippa, who have been named after Martin Luther and Philip Melancthon. Immediately one senses this is going to be a unique film.

This body is not our home

The pastor leads a small sect — virtually all of their tiny village — whose devout faith works itself out in hospitality to strangers and each other, and in concentrating in an other-worldly way on things of the "soul." Consequently, they are leery of the senses, of any earthly bodily feelings that might distract their minds from focusing on "Jerusalem, [their] happy home."

The film starts in 1871 when Martine and Filippa are well into their 60s and about to celebrate with the remnants of the sect the 100th anniversary of their now long-dead father/leader's birth.

Though the sisters are well-adjusted, talented and were quite lovely when young, neither ever married. As the film moves back in time we see that each has her chance at love and perhaps fame: one as a French army officer's wife, one as an opera singer in Paris. But each voluntarily chooses to forego those pleasures and the assimilation

with the world that such lives would entail.

One day a Frenchwoman, Babette, appears in the village asking refuge from the Napoleonic havoc in her native land. She was sent by the Parisian opera singer who years earlier had discovered Martine's singing talent and had fallen in love with her while seeking rest and rehabilitation in Denmark.

Babette works for the sisters for years, keeping a secret talent and identity under wraps. As the pastor's anniversary is about to be celebrated, Babette makes a request: she would like to prepare a real French meal for the occasion.

The world creeps in?

Because they normally serve only coffee and a snack, the sisters are taken aback but can't say no. The film culminates in the feast which Babette prepares — and it truly is a feast, so exquisitely filmed and detailed that one can almost smell and taste it. (Don't watch this film when you're hungry.)

The others in this now tiny band of pleasure-shunning Christians have become increasingly cantankerous, self-righteous and individualistic over the years. They vow amongst themselves that they will not allow themselves to truly taste the food being prepared especially for them; they will merely go through the motions so as not to offend Babette.

But a strange and ironic thing happens as they eat. This delectable meal, far beyond their life-long diet of dried fish and bread, stimulates their palates, and indeed their whole beings, in a way they've never known. The food and rare wines open their senses and a new world of feelings to them. And their minds and hearts come unstopped as well. Their communion as saints is restored, and is in fact experienced like never before.

It's hard to find the superlatives with which to describe the subtlety and layers of meaning in which this film is clothed, without being the least bit obscure. Its nuances are all the more remarkable when held up to the mostly blatant fare that pours from Hollywood.

This is a rejuvenating film, a quiet statement of faith amidst, and despite, human foibles. It's a work of art which can be profitably experienced alone but, like the communal meal that's its focal point, will resonate more broadly when viewed with friends or even in a church study group.



Photo: David Van Dyke

Peter and Marja are



Dear P & M:

It has taken me a long while to write this letter so I hope you can help me. I am 21 years old and still single at a time when many of my friends are engaged and married.

I find this difficult. I have had two relationships in the past two years, each lasting less than a year. When each one ended I was left feeling really low and my self-confidence took a real beating. I blame myself, even though they both told me they were just not ready. But I feel that I lack something that my married/engaged friends have, even though I've been told that I'm very mature, attractive, and have a good personality. I wonder what I lack and I'm afraid I'll be single forever.

I consider myself a good Christian and I pray about this a lot. So why it is that a lukewarm Christian can find love and I, loving the Lord with all my heart, can't find it. Doesn't God want us to find mates?

I'm very careful about whom I date. I will only go out with Christians. So what am I doing wrong? I am dating a few people now, one of whom likes me very much. But I just don't feel any chemistry with him. Am I perhaps putting up a wall to protect myself? Or do you agree that there has to be a certain chemistry.

I hope you can ease my heart and mind. Thank you for your time. I love your column.

Dear Just Me;

This pressure to marry has to be moved out of the picture. It gets in the way of developing friendships and prevents you from enjoying your dating partners. We are especially concerned that it will eventually push you into an unhappy marriage.

Our advisory committee was astonished to hear that a 21-year-old feels this way. The days of finding your self-worth and identity in a boyfriend, fiance or marriage partner are over. These days many young adults take the time to mature and develop their special interests. People your age are busy with college, careers or travel. If the right person comes along, they adjust their lives accordingly. But they don't make marriage their main agenda for personal fulfillment.

So where does this pressure come from? When friends become engaged and marry, it can make you feel left behind. But it won't affect you that way if you have a zest for life and a desire to explore and develop the gifts God has given you.

Perhaps your immediate Christian community is somewhat closed and sheltered and has presented marriage as the only worthwhile goal for a young woman. Parents, pastors and peers in such communities are sometimes guilty of upholding and promoting, even unknowingly, this confining expectation for women. Only you would know whether this has been the case for you.

We can't say it enough in this column: Don't marry unless you have found your best friend! The kind of chemistry that you desire is nothing other than the spark of friendship that continually ignites two persons who are emotionally, spiritually and physically drawn to spend their lives together. If and when you experience that kind of friendship it will be appropriate to think about marriage. But for now, just relax and enjoy each day and each friend, as each comes to you as a gift from God's hand.

Thank goodness there is no longer any social stigma attached to being single. At least there should not be. The "Old Maid Syndrome," which pushed young women into too-early marriages and led children and married folks to pity older women and men who remained single, is a relic of the past. Just in time for someone who should be discovering what it is to be "Just Me."

So promise us: no more community-posed or self-imposed pressure! Promise yourself!

By the way, being a good Christian does not assure a life that falls into place the way we envision. It does guarantee a God who pledges to be our stability through good times and bad.

Dear Readers:

Today our column is two years old.

As we meet some of you in various places we are often asked two questions. Are the letters real? And how is the column written?

Initially our advisory panel made up letters based on real life experiences. During our first year, more than half the letters were "not real." Now, in our second year, we receive more than enough mail from you so that we can honestly say that every letter is "real."

One Thursday morning a month we take your letters to our advisory panel in a small meeting room at Calvinist Contact. We make it our goal to deal with eight to ten letters. We follow a simple procedure: a letter is read, we have a free-for-all discussion with Peter scribbling down the main points, and after ten or fifteen minutes, we repeat the process with the next letter.

At home, we set aside two mornings a week, 7:30-9 a.m. We pull out a letter, re-read the scribbled notes and plunge in with an opening sentence. We use some of the panel's input, add our own and push each other to bring our Christian perspective to bear. Peter types, deletes and inserts on the computer while the ideas flow back and forth between both of us in the form of debate or conversation. Somehow we always reach consensus on the answer we want to give.

Both of us work on each letter. Only once, one of us went solo. That was on March 1/91 when Peter answered in "rap." Even then, Marja did the final editing and spared you from a line that referred to a "guy who went lame at the thought of a dame." (I know, I know. What can I say?)

A reader once wrote and reminded us to pray a lot. We can assure you that we begin each attempt to an answer with prayer. And when we pray we especially thank God for our advisory panel, for your willingness to write and for your kind and positive encouragement.

Happy second birthday to us all. And if our answers seem a little sharp from time to time, blame it on the "Terrible Twos."

Write to: P & M
 c/o Calvinist Contact
 4-261 Martindale Rd.
 St. Catharines, ON L2W 1A1

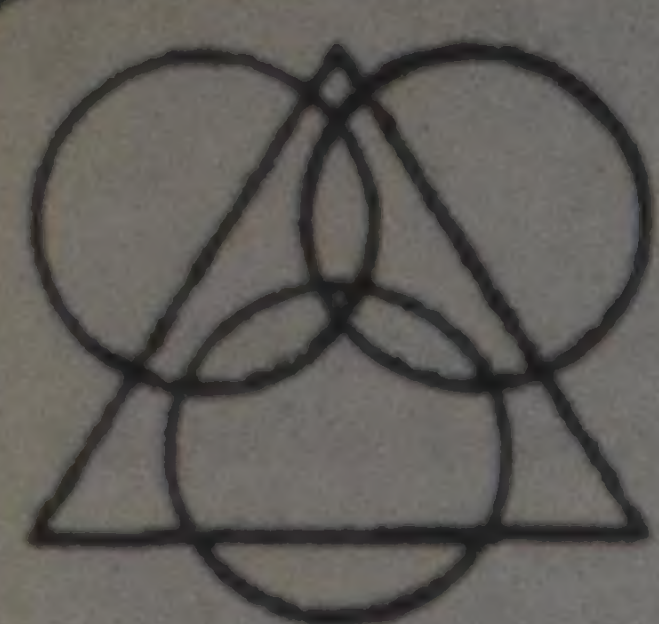
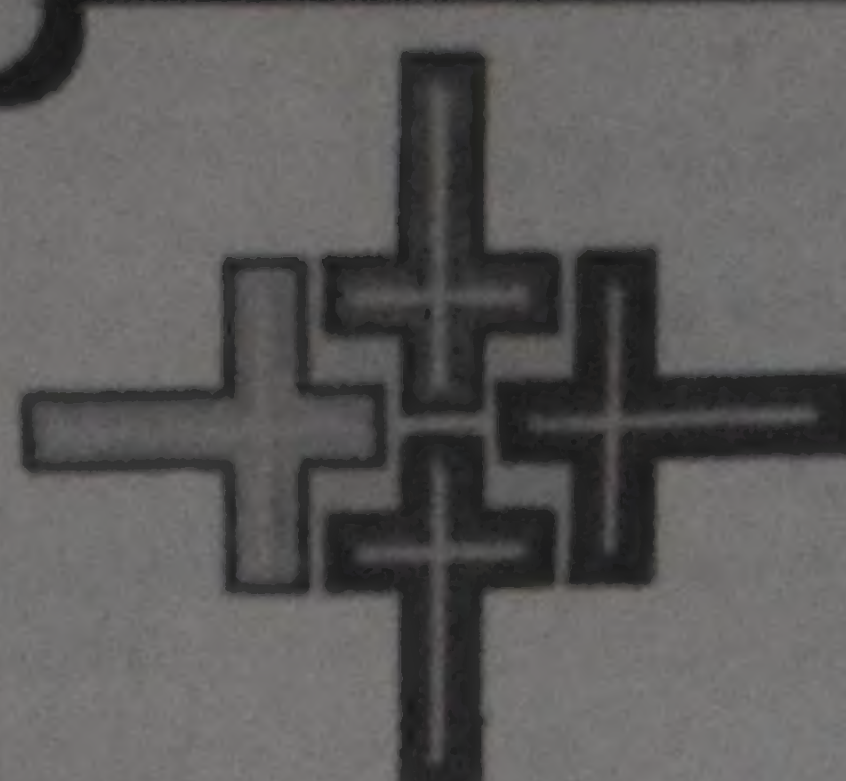
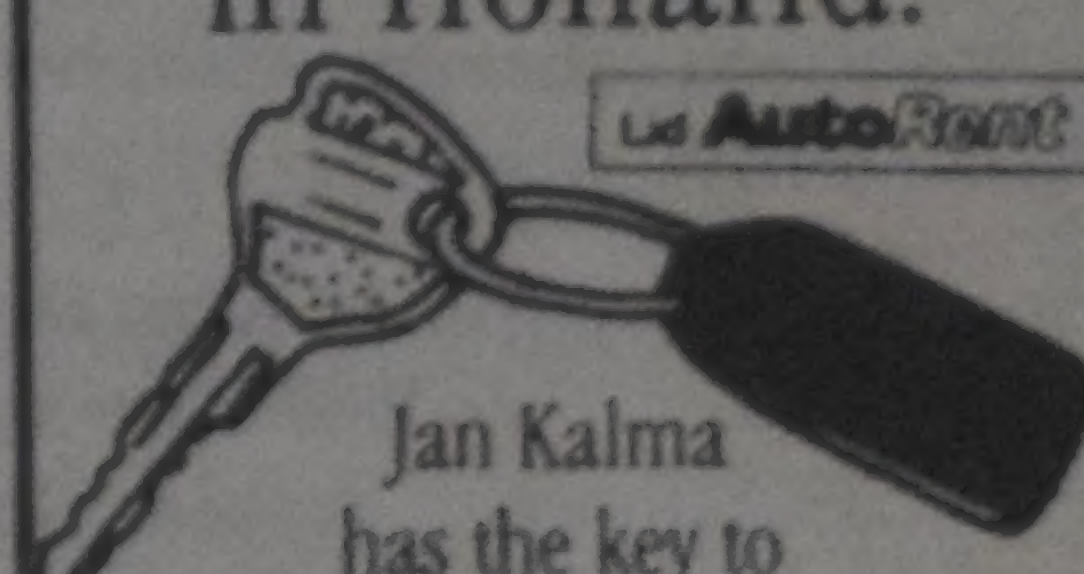

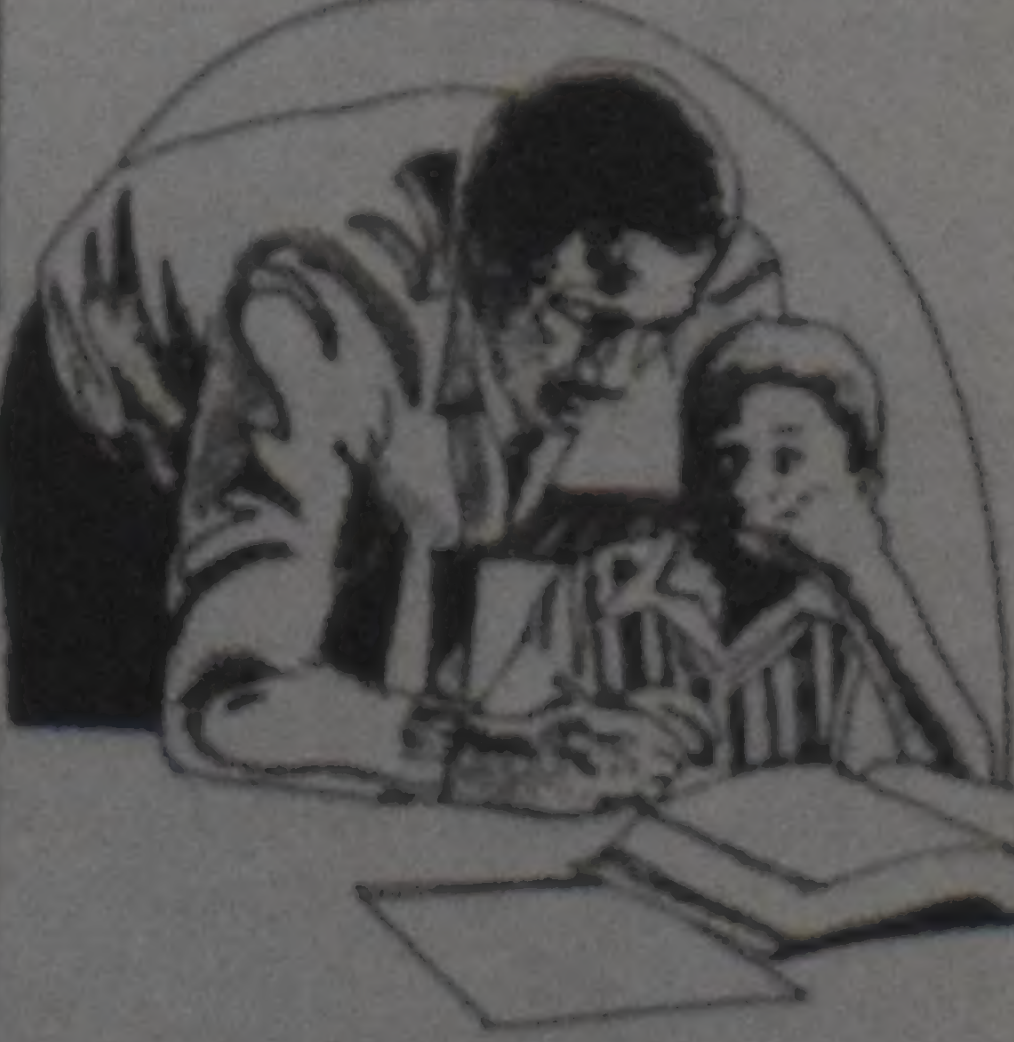
Peter and Marja Sielstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam De Silva, Janice Branson-Parkes, Tom Zeyl, Marian Van Til and Ben Witvoet.

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Amanda, Linsey Brian & Annamaria Bakker — Mississauga, Ont. Darren, Gavin, Ashley Harry & June Bakker — Belgrave, Ont. Aaron, Courtney Linda & Pete Brink — R.R. #3, Wingham, Ont. Ryan, Sarah Home address: Box 251, Wingham, ON N0G 2W0 1951 April 18 1991 With praise and thanksgiving to God, the children of JOHN and JEAN BUIT joyfully announce the 40th wedding anniversary of their parents on Thursday, April 19, 1991. May God continue to bless them! Sharyn & Bob Lodewyk — Red Deer, Alta. Julie, Elisa, Evan Harvey and Dorothy Buit — Blackfalds, Alta. Kenton, Amy, Tyler, Heidi Marvin & Marianne Buit — Blackfalds, Alta. Brandi, Brett, Shantel, Shannon Lawrence & Monica Buit — Blackfalds, Alta. Candace, Shane, Charlene Judith & Herb Grutterink : Rimbey, Alta. Jeremy, Jesse, Jelaine, Joshua, Joel Ervin Russ & Judi Buit — Bentley, Alta. Rachelle, Lacey, Brandon We will be having an open house at Woody Nook Chr. Ref. Church on Saturday, April 20, 1991, from 2-5 p.m. Home address: R.R. #1, Blackfalds, AB T0M 0J0 Buitenpost, Fr. Everson, Wash. 1941 April 10 1991 With joy and thankfulness to the Lord, we announce the 50th wedding anniversary of our parents, THEODORE and FROUKJE ROORDA (nee Koolstra) We rejoice with them and give thanks to God! Bessie & Ted Reitsema — Abbotsford, B.C. Paul & Cheryl Roorda — Lynden, Wash. Mike & Lyn Roorda — Everson, Wash. John Roorda — Parma, Idaho Larry & Jayne Roorda — Parma, Idaho 18 grandchildren and five great-grandchildren. Home address: Box #575, Everson, WA 98247 USA	"I have engraved you on the palms of my hands" (Is. 49:16a). Suddenly in Edmonton, Alta., on March 5, 1991 in his 27th year, ARTHUR HENRY (ART) WINTER went home to be with his Lord. Beloved husband of Angela Roorda Winter and loving father of Jonas Leo. Dearly loved son and son-in-law, brother and brother-in-law of: Jake & Alice Winter — Brantford, Ont. Evelyn & Peter Hielama — Jarvis, Ont. Judy & Ralph Schipper — Waterford, Ont. Greg Winter & Glenna Eigenraam (fiancée) — Brampton, Ont. Denise Winter — Brantford, Ont. John & Sylvia Roorda — Waterloo, Ont. Paul Roorda & Doris Jakobsh Roorda, Somerville, Mass. Peter Roorda & Brigitte Bill — Waterloo, Ont. Matthew Roorda — Waterloo, Ont. Dear uncle of Leona, Rebecca, Jared and Michelle Hielama. A funeral service was held in Edmonton on March 11, 1991, Rev. Nick Knoppers officiating. Memorial service to be held in Waterloo, Ont. at a later date. 1917 Keswick 1991 On March 24, 1991, the Lord peacefully called home our loving husband, father and grandfather, JOHN HOLTROP Beloved husband of Brenda Holtrop. Dear father and grandfather of: Brenda & Albert deJong — Bradford Rick, Suzanne Cecil & Cathy Holtrop — Willowdale James, Jonathan John & Annette Holtrop — Keswick John, Tammy Bob & Janet Holtrop — St. Thomas Bernadette, Andrew, Janina George & Cathy Holtrop — Queensville Kevin, Suzanne Clarrissa & Edward DeValk — Oak Ridges Jeffrey, Janessa, Nicholas, Kurtis Christina & David deBoer — Ingersoll Janice, Paul Home address: R.R. #2, Keswick, ON L4P 3E9	Wanted: Help on a large dairy farm for the summer months. Contact: Rolling Acre Farms, R.R. #6, Cobourg, ON. Tel.: (416) 342-3131. Bethel Chr. Ref. Church of Waterdown, Ont. is looking for an organist as one of our organists is leaving for the U.S.A. Our congregation has recently purchased a pipe organ to be installed during the coming spring. Applicants please write to: Ebby Van Dyk, secretary, P.O. Box 796, Waterdown, ON L0R 2H0, or tel.: (416) 689-8984. 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MELIS, Jan Batist, born Sept. 14, 1926, immigrated to Canada on April 24, 1959, destination: Hamilton, Ont. MEIJERINK, H., born Dec. 6, 1928, immigrated to Canada on April 17, 1954 NEELS, Frans, born Oct. 25, 1926, immigrated to Canada on Nov. 20, 1980, destination: Chilliwack NIEDER, Maartje, born Oct. 17, 1933, immigrated to Canada on April 24, 1962, destination: Kingston, Ont. NOBEL, Cornelia Y., born on Dec. 8, 1926, immigrated to Canada on Mar. 8, 1957, destination: London, Ont. NIJENHUIS-Verschoor, Annie, born Sept. 2, 1931 NIJENHUIS, Klaas, born Nov. 8, 1927, immigrated to Canada on May 22, 1957 OUDSHOORN, Abraham, born Aug. 1, 1927, immigrated to Canada on March 13, 1962 van OORSCHOT, Herbert, born Oct. 11, 1903, last known address: 2343 Orchard Ave. S., Sidney Victoria, B.C. van OOIEN, W.A., born Feb. 8, 1897, last known address: 43216 South Suma Rd., R.R. #4, Sardis, B.C. OVERES, Willem Bernardus Pieter, born Sept. 24, 1925, immigrated to Canada on July 15, 1952 van PELT, Hillegonda, E. Born Oct. 23, 1925, immigrated to Canada on Jan. 24, 1955 PETERS, Gerrit Jan, born Oct. 18, 1925, immigrated to Canada on July 8, 1955 QUESSEN, Eduard Harry, born Oct. 29, 1925, immigrated to Canada on April 2, 1958 RIETDIJK, Helena, born Oct. 28, 1926, immigrated to Canada on March 13, 1979 ROOLVINK, Johan Wilhelm, born Oct. 9, 1925, immigrated to Canada on May 9, 1952 SCHAAF, Anna, born Aug. 18, 1935, immigrated to Canada on April 19, 1972 SCHARFINGA, Ende Jelle, born Sept. 10, 1908, last known address: 397 Bowman Street, Hamilton, ON L8S 2V4 SEEGERS, Gerrit, born Aug. 27, 1926, immigrated to Canada on Feb. 20, 1984 van SLOOTEN, Cornelia Catharina, born Sept. 3, 1928, immigrated to Canada on May 26, 1951 SLOTBOOM-BOGERS, Hendrika, born July 17, 1910, last known address: 14	Mississauga, Ont.: Rooms for rent, full use of facilities, all amenities available. \$350 plus utilities per month. Contact Norm at (416) 567-7857. For Rent Tabitha Homes in St. Catharines, Ont. has two one-bedroom senior apartments for rent. Substantial subsidy available for those who qualify. If interested please call Helen Dykema at 416-934-3655. Real Estate ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres. Personal Centre St., apt. 401, St. Catharines, ON L2R 1A5 SPROKKREEFF, Henk, born Aug. 7, 1926, immigrated to Canada on Sept. 21, 1959. STUIVENBERG-Dijkstra, Doetse, born Nov. 21, 1925, immigrated to Canada on Sept. 16, 1954. TEURLINGS, Johannes Adrianus, born June 2, 1926 TIMMERMAN, Thomas, born Sept. 23, 1926, immigrated to Canada on Nov. 30, 1954. v.d. VEEN, Derk, born Aug. 20, 1926, immigrated to Canada on Sept. 15, 1953. van der VEEN, J.J., born Oct. 27, 1907, last known address: 1599 Islington Ave. N., Rexdale, Ont. VERHAPPEN, Johannes Petrus, born Nov. 27, 1926, immigrated to Canada on Feb. 25, 1957. VERSTEEG, Marie, born Aug. 30, 1926, immigrated to Canada on July 15, 1959. VERWOERT, Jan Joseph, born June 10, 1926, immigrated to Canada on May 7, 1958 van VESSEM, born July 10, 1907, last known address: 3374 Albert St., Halifax, NS B3K 3N2 VOGEL, Adriaan, born July 18, 1909, last known address: 828 8th St., Saskatoon, Sask. VOS, Gijbert, born Dec. 30, 1926, immigrated to Canada on May 8, 1963. de VRIES Bosch, Geertruida Berendina, born Nov. 18, 1925, immigrated to Canada on April 3, 1958 VUIST, Petrus, born Nov. 24, 1927, immigrated to Canada on April 17, 1964. van WAES, Willy August, born Sept. 3, 1927, immigrated to Canada on Sept. 19, 1961. WARDENAAR, Pieter Jan, born Sept. 19, 1926, immigrated to Canada on June 29, 1954 WENNEKES, Johannes G., born Aug. 27, 1927, immigrated to Canada on May 26, 1955. WESSELING, Leonardus Gerardus, born July 28, 1925, immigrated to Canada on May 20, 1957. WEYERS, Antonius Petrus, born Oct. 15, 1925, immigrated to Canada on April 18, 1958. WILLEMS VAN DIJK, Jacobus Johannes, born Sept. 14, 1926. v.d. WOLF, Hein, born Oct. 27, 1925, immigrated to Canada on Sept. 17, 1956. WOLTERS, Rudolphus Leonardus, born April 12, 1908, last known address: 179 Queen St., Kingston, ON K7K 5Y3 de ZEEUW, Gerardus, born Dec. 31, 1930, immigrated to Canada on Sept. 22, 1966, destination: Alberta. ZEILEMAKER, Eeltje, born May 9, 1907, last known address: 85 Mailand Terrace, Strathroy, ON N7G 1L2 van der ZWAN, Hendrik Theodorus, born Aug. 29, 1925, immigrated to Canada on Jan. 24, 1958 Consulate-General of the Netherlands 1 Dundas St. W., Suite #2108, Box

Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p>AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 primary/intermediate position (50% kindergarten/50% administration relief including French); 1 intermediate position (combined Grade 4/5). Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.</p>	<p>DELTA, B.C.: Delta Christian School, due to an increase in enrolment, is accepting applications for the position of French and/or Music and Choir for Grades 4-7; and principal's relief time for Grades 6 & 7. Applicants must have B.C. certification and are asked to send in or bring in their resume and also make an appointment for an interview. Delta Christian School, 5280 - 48th Ave., Delta, BC V4K 1W5. Phone: (604) 946-2514, Mr. J. Lieuwens, Principal.</p>	<p>LACOMBE, Alta.: Central Alberta Christian High School requires a Bio/Chem, major/minor. Consider the challenge and the opportunity of growing with and placing your stamp on a new school with new facilities. We wish to interview both experienced, and new teachers, who would like to teach students in an all-embracing Christian curriculum, in beautiful central Alberta. Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1R0, c/o Jack Vanden Pol, Principal.</p>	<p>OTTAWA, Ont.: Ottawa Christian School invites responses from suitably qualified applicants for September, 1991. We have possible vacancies at the Primary, Junior and Intermediate levels. Proficiency in French is a definite asset. Please send applications or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone: (613) 722-5636.</p>	<p>SARNIA, Ont.: Lambton Christian High School is now accepting applications for the following vacancies, effective September 1991: 1 full-time opening in French; 1 full-time opening in Science; 1 half-time opening in Special Education. There will be probable openings in the areas of Mathematics, Computer Studies, Physical Education and Business Studies or a combination of these. Please address your application including resume, credentials and references to: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3.</p>
<p>AYLMER, Ont.: Immanuel Christian School invites applications for a possible opening in a Grade 2 classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p>	<p>BRAYTON, Ont.: Calvin Christian School has three definite openings for the 1991/92 school year. Teachers interested in the following levels are invited to request an application form: Grade 5, Grade 6, combined Grades 7 & 8. Those interested in a Job Sharing Arrangement are also encouraged to contact us. A profile of the school is available upon request. Interest in the areas of French, Art and Music would be welcome. Please send your inquiries to: Mr. A.J. Vanderstoep, Principal, Box 141, 35 High Street, Drayton, ON N0G 1P0. Phone: (519) 838-2935.</p>	<p>LONDON, Ont.: Faith Community Chr. School invites applications from qualified teachers for Grade 3 and 4 and French. Apply to: F.C.C.S., 310 Southdale Rd. E., London, ON N6E 1A1.</p>	<p>OTTAWA, Ont.: Redsemer Christian High School invites applications for possible positions in French, History, Bible, Computer, Mathematics, Physics and Physical Education. Join a dynamic team, serving an interdenominational community. Contact: Derek Magge, Principal, 900 Merrivale Rd., Ottawa, ON K1Z 5Z8. Tel.: (613) 722-1175.</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a Principal in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0.</p>
<p>BARRIE, Ont.: Timothy Christian School expects to have openings for September 1991. Three-day Kindergarten and/or two-and-a-half-day remedial. There is a probable opening in Grade 5 and 6 area. Please send resume and references to Timothy Christian School, c/o Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1.</p>	<p>GEORGETOWN, Ont.: Georgetown District Christian School has a definite opening for a Grade 7 teacher with a Music and/or Phys. Ed specialty and also a definite opening for a 40% remedial position. For information or application please contact: Treena Sybersma, Principal, R.R. #1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school); (416) 877-2707 (home).</p>	<p>LUCKNOW, Ont.: Lucknow and District Christian School invites applications for the following possible positions: Junior grades with 50 per cent special education and principal's relief (30 percent). Please send your application and resume to: Mr. L. Uyl, Principal, Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2H0.</p>	<p>RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our Junior-high and primary divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.</p>	<p>SMITHERS, B.C.: Bulkley Valley Christian School is anticipating possible openings for September 1991 in the following areas: primary, junior high, learning assistance, French and secondary History/Social Studies. Please forward applications and resumes to: B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0 or phone: Ed. Com. Chairman, Mrs. Winette McEwen at (604) 847-2049 or principal Glenn Ewald at school: (604) 847-9833 or at home (604) 847-2186.</p>
<p>BRESLAU, Ont.: Woodland Chr. High School invites applications for possible openings in Music, English, Math, Computers, Art, French and Geography, starting Sept. 1991. Please send letters of application and resumes to: W.C.H.S., R.R. 1, Breslau, ON N0B 1M0. Tel.: (519) 848-2114.</p>	<p>GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for a possible opening in the primary level and possible part-time openings — Special Ed., 60% and Grade 7, 70%. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).</p>	<p>MAPLE RIDGE, B.C.: Haney/Pitt Meadows Christian School is accepting applications for openings on its teaching staff in the K-2 and 6-7 grades for the 1991/92 school year. Music would be an asset. Please direct inquiries to: Ted Vroon, Principal, Haney/Pitt Meadows Christian School, 12140 - 203 St., Maple Ridge, BC V2X 4V5. Tel.: (604) 465-4442.</p>	<p>REXDALE, Ont.: Timothy Christian School has a definite opening in the Junior Grades and possible openings in the Primary and Intermediate divisions. If interested and qualified, please send resume and references to: Mr. G. Postma, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770.</p>	<p>TRENTON, Ont.: Trenton Chr. School invites applications for a possible opening in our Junior Division. Interested candidates should send a resume and education profile to: Jeremy VanDuyvendyk, Principal, Trenton Chr. School, 29 Fourth Ave., Trenton, ON K8V 5N3. Phone: (613) 392-3600.</p>
<p>BRAMPTON, Ont.: John Knox Christian School seeks applications for two positions for the 1991/92 school year. Needed are an intermediate teacher and one teacher for a grade level to be determined. French and music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236.</p>	<p>JARVIS, Ont.: Jarvis District Christian School invites applications for the following positions for the 1991/92 school year: a possible part-time kindergarten teacher (60%), a definite opening in a combined Grade 2/3 and Grade 7; strength in P.E. and Science would be a definite asset. JDCS has a total of 14 staff members and 247 pupils. If you are interested in joining a group of dedicated Christian educators, please send your letter of application and resume to: Garry Glasbergen, Principal, Jarvis District Chr. School, Box 520, Jarvis, ON N0A 1J0. Tel.: (519) 587-4444.</p>	<p>MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a Grade 2, as well as an E.C.S. (Early Childhood Services) position for the 1991/92 school year. Qualifications in music will be an asset. Medicine Hat Chr. School is an interdenominational school and has an enrolment of 140 students from E.C.S. to Grade 9. Please submit application and resume to: Mr. Wm. Slofstra, Principal, Medicine Hat Chr. School, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2. Phone: school (403) 526-3246; home (403) 526-7192.</p>	<p>RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, Vice-Principal, to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centred education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodward Road, Richmond, BC V7E 1H1.</p>	<p>VERNON, B.C.: Vernon Chr. School, located in the beautiful Okanagan Valley of British Columbia, is a quickly growing interdenominational school offering educational programs for students in Kindergarten-Grade 8. There will be a half-time Kindergarten teaching position, a full-time primary teaching position and a possible Grade 7/8 teaching position available for the 1991-1992 school year. Those interested in acquiring this or any other teaching position are encouraged to direct enquiries and/or send letters of application to: Elco Vandergrift, R.R. #3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone: (604) 545-7345.</p>
<p>BRANTFORD, Ont.: Brantford Christian School invites applications for a definite opening in a combined Grade 2-3, as well as possible openings in higher grades for 1991-92. Please send application and resume to: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.</p>	<p>LANGLEY, B.C.: Langley Christian School, a growing interdenominational K-7 school, located in the Fraser Valley, is inviting applications for a Music position for Grades 1-7. This can either be a full-time or part-time position. Interested applicants should submit particulars to Leo Smit, Principal, Langley Christian School, 21789 - 50th Ave., Langley, BC V3A 3T2. Phone: (604) 533-2222.</p>	<p>METCALFE, Ont.: Community Christian School invites applications for a Grade 1/2/3 teacher (17 students). Please contact Beth Ripseester, Principal, Community Chr. School, Box 540, Metcalfe, ON K0A 2P0. Phone: (613) 821-3669.</p>	<p>ROCKY MTN. HOUSE, Alta.: Rocky Christian School, K-9 with 200 + students, has possible openings in all divisions. Applicants are invited to submit their credentials and references to Evert Vroon, Principal, 5204 - 54 Ave., Rocky Mtn. House, AB T0M 1T3. Applications are also invited for the position of Principal for September 1991. Please submit your credentials, references, and inquiries to Mr. R. Klugkist, Chairman of the Education Committee, Rocky Christian School, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3.</p>	<p>WALLACEBURG, Ont.: Wallaceburg Christian School invites inquiries for a full-time, Grade 5/6 position, beginning in September, 1991. An ability to teach French is imperative. Please direct all inquiries and applications to: Mr. Trevor Tristram, Principal, c/o Wallaceburg Christian School, 693 Albert Street, Wallaceburg, ON N8A 1Y8. Phone: (519) 627-6013.</p>
<p>CAMBRIDGE, Ont.: Cambridge Chr. School invites applications for possible openings at all levels. Please send complete resume to Peter Van Dyken, Principal, Cambridge Chr. School, 229 Meyers Rd., Cambridge, ON N1R 7H3.</p>	<p>LONDON, Ont.: London District Christian Secondary School has possible openings for positions in Bible, Math and English for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braxsde Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.</p>	<p>NEWMARKET, Ont.: Holland Marsh District Christian School invites applications for a definite Grade 1 position and for possible kindergarten, Grade 6 and Grade 7/8 positions. Please contact: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel.: (416) 775-3701.</p>	<p>SURREY, B.C.: Surrey Christian School, an interdenominational school serving a growing municipality, will be requiring additional staff for the 1991/92 school year. We anticipate full-time openings at both Primary and Intermediate grade levels and part-time Kindergarten and Library positions. Please mail letters of application/resumes to: Surrey Chr. School, 9115 - 100th St., Surrey, BC V3R 4N4, Attention: A. Jansen.</p>	<p>WELLANDPORT, Ont.: Wellandport Christian School invites applications for a possible opening in the Junior division for the 1991/92 school year. Direct inquiries to Mr. W. Thies, Principal, c/o Wellandport Chr. School, R.R. #1, Wellandport, ON L0R 2J0.</p>
<p>COBOURG, Ont.: Northumberland Christian School needs a part-time teacher in the senior grades (1 1/2 days). We also have openings for a Kindergarten teacher (2 days per week) or a Primary teacher (full-time). Join a community-minded interdenominational school in a retreat setting (woods and stream are part of the playground) in the beautiful Northumberland hills near Lake Ontario. Please call (416) 372-8766 for an application and send resume to the school. Attention: Henry Lise, R.R. #5, Cobourg, ON K9A 4J8.</p>		<p>OSHAWA, Ont.: Immanuel Chr. School invites applications for a possible opening teaching the Junior/Intermediate grades and a possible opening for a Teacher/Principal. Letters of application can be sent to: J. Rooks, Principal, 849 Roseland Rd. W. Oshawa, ON L1H 7K4 or phone: (416) 728-9071.</p>		<p>WYOMING, Ont.: John Knox Christian School invites applications from qualified teachers for an opening at the Grade 4/5 level for the school year 1991/92. Interested applicants send inquiries or resume to Mr. Wm. Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0. Phone: (519) 845-3112.</p>

Classified

Teachers	Teachers	Teachers	Teachers	Miscellaneous
 <p>Centennial Christian School Terrace, B.C.</p> <p>Applications are presently being accepted for positions in: PRIMARY — K, 1 (experience an asset) INTERMEDIATE — possible openings in 6 or 7 Opportunity for a teacher with music/band ability</p> <p>Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991.</p> <p>Send applications, resume and references to: Frank Voogd 3608 Sparks St., Terrace BC V8G 2A5 Phone: (604) 635-6173</p>	 <p>Edmonton Christian Schools</p> <p>EMPLOYMENT OPPORTUNITIES</p> <p>TEACHERS: Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in the following areas:</p> <table border="0"> <tr> <td> High School Mathematics Sciences Social Studies Religious Studies English Business Ed. </td> <td> Elementary/Junior High Junior High French Junior High Social Studies Junior High Language Arts Junior High Math/Science Band Instructor Primary Coaching </td> </tr> </table> <p>ADMINISTRATORS: Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.</p> <p>For applications or further inquiries contact: Mr. P.C. Prinsen North Edmonton Christian School 13470 Fort Rd., Edmonton, AB T5A 1C5 Phone: (403) 475-2818; Fax: (403) 478-1728</p>	High School Mathematics Sciences Social Studies Religious Studies English Business Ed.	Elementary/Junior High Junior High French Junior High Social Studies Junior High Language Arts Junior High Math/Science Band Instructor Primary Coaching	<p>The Bible and Islam <i>by Rev. Bassam Madany</i> (\$4.95 Canada / \$3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East (\$1.50).</p> <p>Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>
High School Mathematics Sciences Social Studies Religious Studies English Business Ed.	Elementary/Junior High Junior High French Junior High Social Studies Junior High Language Arts Junior High Math/Science Band Instructor Primary Coaching			
<p>JOHN KNOX CHRISTIAN SCHOOL WOODSTOCK, ONT.</p> <p>has definite openings in the following areas:</p> <ul style="list-style-type: none"> • Grades 6, 7 and 8 • Vice-principal with some relief time • Learning assistance teacher • Possible primary position <p>Please send your inquiries and/or resumes to:</p> <p>Mr. Henry Tuininga, Principal John Knox Christian School P.O. Box 243 Woodstock, ON N4S 7W8 Phone: (519) 539-1492</p>	<p>Smithville District Christian High School</p> <p>will require one Mathematics teacher, and will have a possible vacancy in Science.</p> <p>Please send your application to: M. B. Strooboscher, Principal Smithville District Christian High School Regional Road 14, R.R. #1 Smithville, ON L0R 2A0</p>	<p>Want to rent a car while in Holland?</p>  <p>Jan Kalma has the key to all forms of car rentals.</p> <p>Will deliver car to Amsterdam airport if desired.</p> <p>K jan kalma</p> <p>De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324</p>		
<p>The Association for Christian Education of St. Catharines</p> <p>invites applicants to apply for openings/possible openings at their two schools.</p> <p>Calvin Memorial Christian School at the elementary, junior and intermediate levels.</p> <p>Beacon Christian High School Vice-Principal Bible, Physical Education, Geography</p> <p>Send letters of application complete with resume to 2 O'Malley Dr., St. Catharines, ON L2N 6N7</p>	<p>Help Wanted</p> <p>Urgently needed!</p> <p>Licensed mechanic for a busy four-bay garage in the Hamilton, Ont. area. Good benefit package. For information or application contact:</p> <p>Ryckman's Auto Service Attention: Jack L. Dam 2350 Highway 6 Mount Hope, ON L0R 1W0 Tel.: (416) 679-6095</p>	<p>Summer Job Market</p> <p>Attention: All Students</p> <p>We know that many of you are thinking about summer jobs at this time. As in previous years, <i>Calvinist Contact</i> will carry the Summer Job Market section in the Classifieds. We urge you to check this section from March 15 until May 31. Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.</p> <p>Good job hunting!</p> <p>Stan de Jong, Manager</p>		
 <p>DUNCAN CHRISTIAN SCHOOL</p> <p>The Duncan Christian School Association operates a Christian interdenominational day school, from K-12, with approximately 270 students. We invite applications for the following positions:</p> <p>SECONDARY: Junior Secondary Science Secondary Math Secondary English</p> <p>ELEMENTARY: Possible vacancies for intermediate Grades 4-7 Special Education Teacher also needed</p> <p>The qualifying applicants should be eligible for B.C. certification. Please send applications, resumes and references to:</p> <table border="0"> <tr> <td> ELEMENTARY Mrs. J.M. Spyksma P.O. Box 844 Duncan, BC V9L 3Y2 </td> <td> SECONDARY Mr. H. Fritschy P.O. Box 844 Duncan, BC V9L 3Y2 </td> </tr> </table>	ELEMENTARY Mrs. J.M. Spyksma P.O. Box 844 Duncan, BC V9L 3Y2	SECONDARY Mr. H. Fritschy P.O. Box 844 Duncan, BC V9L 3Y2	<p>Staff Ministry Vacancy</p> <p>The Christian Reformed Church of Georgetown, Ontario, is actively seeking an ordained or unordained man, to fill a staff ministry vacancy. Strengths in Youth Work, Church Education and Music are desirable. Church profile is available upon request. Send all inquiries to:</p> <p>Search Committee, 10 Jessop Court Georgetown, ON, Canada L7G 4P1 (416) 877-9466</p>	 <p>Check out our classifieds for possible teaching positions.</p>
ELEMENTARY Mrs. J.M. Spyksma P.O. Box 844 Duncan, BC V9L 3Y2	SECONDARY Mr. H. Fritschy P.O. Box 844 Duncan, BC V9L 3Y2			

Classified

Help Wanted

Help Wanted

Miscellaneous

Help Wanted

Help Wanted

ebenezer home

a vibrant Christian community senior citizens' home, with 75 tenants and plans for expansion, situated in the beautiful Fraser Valley, is looking for an

ADMINISTRATOR

EFFECTIVE July 1, 1991

Requirements are:

- a personal commitment to Jesus Christ
- knowledge of the Dutch language
- background in accounting
- experience in personal and intermediate care
- communication and interaction with tenants is very important.

Remuneration will be in accordance with qualifications. Please send your resume, with a short statement of your Christian perspectives of a senior citizens' home, before May 15, 1991, to:

Mrs. Anne DeGraaf, secretary
37088 Dawson Road, R.R. 4
Abbotsford, BC V2S 4N4

Phone: (604) 850-0816, president
(604) 852-5868, secretary
Fax: (604) 854-3932

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Shalom Manor Grimsby, Ont.

has an opening for a perm. P/T Registered Nurse, 2 to 3 shifts per week. Applicant should be able to speak Dutch and English, give Christian leadership and direction. Closing date is April 18/91. Send resume to: Shalom Manor, 12 Bartlett Ave., Grimsby, Ont., L3M 4N5, to the attention of Mr. H. John Kamphuis, Administrator, or, phone: (416) 945-9631.

DIRECTOR OF YOUTH & EVANGELISM

The Willowdale Chr. Ref. Church of Metro Toronto, Ontario, invites applicants for a full-time Director of Youth and Evangelism.

Send inquiries and resumes to:

Willowdale CRC Search Committee
70 Hilda Ave.
Willowdale, ON M2M 1V5

E.C.E. Graduate



Immanuel Day Care Centre,
Channel Nine Court,
Scarborough, Ont. M1S 4B5
requires a full time E.C.E. graduate
for Junior Kindergarten.
Send resume to above address,
attention Mrs. Henny Meininger



When help is needed. The Red Cross.

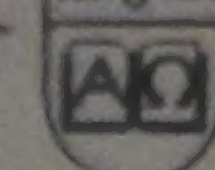
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The Canadian Red Cross Society



Redeemer College

A Christian University College



REDEEMER COLLEGE invites applications for a **TECHNICAL SERVICES LIBRARIAN**. The position will be filled at the Librarian I or II level. The successful candidate will have an ALA accredited MLS degree, and a knowledge of library automated systems. Applicants should share a commitment to the Reformed Christian basis of the university. Primary responsibility will be the supervision of all aspects of library technical services, including acquisitions, cataloguing, and library computer systems. There will also be opportunity to participate in public services and collection development. Salary is commensurate with qualifications and experience. Please send letters of application, curriculum vitae, transcripts and three letters of reference to:

Dr. Justin Cooper
Vice-President (Academic)
Redeemer College
Ancaster, Ontario
L9G 3N6

The position begins on **August 1, 1991**. The deadline for receipt of applications is **May 31, 1991**. In accordance with Canadian Immigration requirements, priority will be given to Canadian citizens and permanent residents.

The Society of Christian Schools in British Columbia
invites applications for the position of

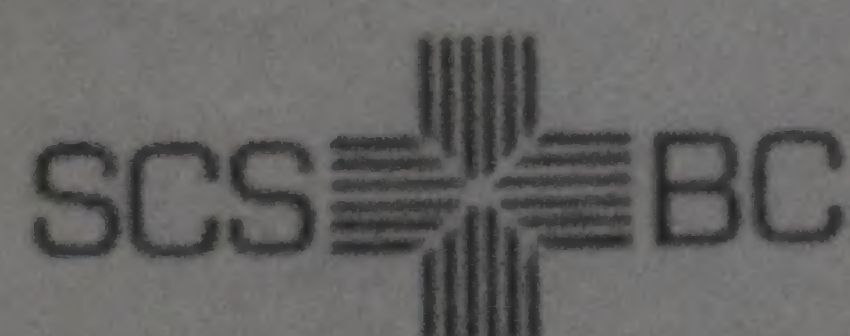
EDUCATION COORDINATOR

The Society of Christian Schools in British Columbia is looking for applicants who have experience in the **secondary** grades. The task of coordinator will be shared with the two present coordinators and will include other areas of responsibility involving the operations of the Society and its program. Primary area of responsibility will be in the development of the secondary programs of SCSBC schools on a province-wide basis.

The successful applicant must have experience in Christian schools, an acquaintance with CSI Christian schools, indicate a desire to grow professionally, and assist Christian schools in their development. Salary will be commensurate with qualifications and experience.

The SCSBC office is located on the campus of Trinity Western University in Langley, British Columbia. The SCSBC presently serves 44 schools throughout B.C. Many of these schools belong to CSI.

Please send letters of application, curriculum vitae, and a statement of philosophy to:



Society of Christian Schools in B.C.
7600 Glover Road
Langley, BC V3A 6H4

For more information, contact John Vanderhoek at (604) 888-6366 (office) or (604) 576-2970 (home).



The Lighthouse Community Centre (Christian Reformed Inner City Ministry)

is seeking applications for a

Neighbourhood Services Development Coordinator

Whose responsibility would be to:

- coordinate existing food bank and used-clothing services
- develop new related outreach programs: life-skills training and self-help groups, counselling and other follow-up programs
- recruit, train and supervise volunteers.

To be part of our team, this person must have a living commitment to Jesus Christ and a desire to share this faith in a multi-cultural, Word & Deed ministry. A Social Work degree, fluency in English and Spanish or Portuguese, and experience in organizing programs are also requirements.

To apply, please submit your resume and salary expectations by **April 30, 1991**, to:

A. Vandenberg, The Lighthouse
1008 Bathurst Street, Toronto, ON M5R 3G7

Classified/Events

Help Wanted

DORDT COLLEGE

Faculty Opportunities

Dordt College has openings for the 1991-92 academic year in the following fields:

AGRICULTURE: Farm operator/manager for the 160-acre Agriculture Stewardship Center. Desired qualifications are farm management expertise with diversified experience in crop/livestock operation; demonstrated teaching ability; a master's degree in an agriculture-related area; and a commitment to work with colleagues and students in a dynamic and growing agriculture program at a Christian college. A job description is available upon request.

ECONOMICS: Responsibilities include teaching introductory and upper-level courses and participating in a business seminar. A doctorate in economics or business is preferred, but a doctorate near completion will be considered. Teaching experience is desirable.

SOCIAL WORK: Instructor for a CSWE-accredited B.S.W. program. Applicants should possess an M.S.W. and a minimum of two years post-M.S.W. practice experience. Teaching experience is desirable.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship. As an AA/EOE employer, Dordt College encourages applications from women, members of minority groups, and individuals with disabilities.

Send letter of interest and resume to:



Dr. Rockne McCarthy
Vice Pres. for Acad. Affairs
Dordt College
Sioux Center, Iowa 51250
Ph. (712) 722-6333

Review of candidates will begin immediately and continue until positions are filled.

Inquiries regarding possible future openings in any field are always welcome.

Grace Christian Reformed Church

Scarborough (Toronto), Ont., Canada

Is expanding its Team Ministry by the addition, to its staff, of a

YOUTH MINISTER

We are looking for an enthusiastic person, who will help us lead, equip and challenge our youth to serve the Lord with joy. We will send you a Grace Church Information Packet upon request, or upon receipt of your application and resume.

Search Committee

c/o John Van Dyk

Grace Christian Reformed Church

25 Channel Nine Court, Agincourt, ON M1S 4B5

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Calendar of Events

Mar. 30-Apr. 12 Willem Van Suydam, organ, and Jacques Marcus, flute/panflute, in concert in Ontario. Mar. 30: Rehoboth Can. Ref. Church, Burlington; Apr. 2: CRC, Drayton; Apr. 4: CRC, Mount Brydges; Apr. 5: Covenant CRC, St. Catharines; Apr. 6: Maranatha CRC, Bowmanville; Apr. 10: CRC, Holland Marsh; Apr. 11: First CRC, Hamilton; Apr. 12: Second CRC, Brampton. All concerts at 8 p.m. Tickets \$10 (\$7.50 seniors/children).

Apr. 1-13 CSS's Harry Houtman in Alberta.

Apr. 4, 5, 6 Redeemer College Theatre Arts presents Ibsen's "An Enemy of the People." Starts at 8 p.m. (Apr. 6 matinee at 2 p.m.). Ancaster, Ont. For info. and tickets call (416) 648-2131.

Apr. 5, 6 "The Ambassadors" in concert. Apr. 5: 8 p.m., First CRC, Hamilton, Ont.; Apr. 6: 8 p.m., high school, Dunnville, Ont.

Apr. 6-13 "The Osgoode Township Male Choir" in concert with Andre Knevel at the console. Apr. 6: St. Andrew's Presb. Church, Ottawa; Apr. 11: Covenant CRC, St. Catharines; Apr. 12: Providence CRC, Beamsville; Apr. 13: First CRC, Hamilton.

Apr. 9 RCBPO Seventh Annual Convention, Holiday Inn, Burlington, Ont. Speakers: Tom Sine and Paul Marshall. For info. call (416) 524-1203.

Apr. 11 CRC Ministers' Pension Fund info meeting, 8 p.m., Maranatha CRC, Woodstock, Ont. Speaker: Ray Vander Weele, administrator.

Apr. 12 CCM (Kitchener Chapter) meets at 8 p.m., Faith Missionary Church, Kitchener, Ont. Speaker: Rev. Ted Hoogsteen on B.C. Art. 3.

Apr. 12 "Music for Choir & Brass" by the Redeemer Concert Choir, Organ and Brass Ensemble with Christian Teeuwse conducting. At 8 p.m., Ancaster, Ont. Works by Gabrieli and Pachelbel. For info. and tickets call (416) 648-2131.

Apr. 13 Second Annual Blue Water Regional Holy Spirit Conference, at Sarnia Missionary Church, Sarnia, Ont. For info. call (416) 890-3222 or (519) 869-4435.

Apr. 15-26 CSS's Adriana Pierik in British Columbia. The "Combined All-Ontario Christian Male Chorus" annual concert, 7:30 p.m., London Gospel Temple, London, Ont. Tickets \$8 at the door. Come and hear 200 men sing in harmony!

Apr. 20 "S.O.A.R. in Classic Chatham," a one-day seminar on outreach and renewal, from 9:30 a.m. - 4:00 p.m., at CRC, Mount Brydges, Ont. Speaker: Rev. Dirk Hart. For registration call Rev. Peter W. De Haan, at (519) 456-6946.

Apr. 20-May 4 Spring concerts by the OCMA, directed by Leonard Kooy, with Andre Knevel at the organ. Apr. 20: (8 p.m.) Willowdale United Church, Willowdale, Ont.; Apr. 27: (8 p.m.) Central Presb. Church, Hamilton, Ont.; May 4: (8 p.m.) Simcoe St. United Church, Oshawa, Ont. For info. call (416) 636-9779.

Did you know...

that EARTHWORMS are among creation's best "composters"?

An earthworm ingests and digests organic matter, grinding it with the help of tiny stones in its gizzard. It then leaves behind dark, fertile "castings" which provide for plants nutrients which may otherwise be unavailable. A worm can produce its weight in castings every day.

As worms eat decaying matter, they also take in and metabolize many microorganisms. As one microbiologist puts it, "A worm is like a cow grazing on a field of bacteria. A bacterium is an unbelievably nutritious organism... fat free... 60 per cent protein."

Information obtained from Let it Rot!: The Gardener's Guide to Composting by Stu Campbell. Pownal, VT: Storey Publishing, 1990.

Theme: "Our God Reigns"

Convention Canadian Federation of Christian Reformed Women

Speakers: Rev. Jacob D. Eppinga (morning)
Miss Fran Karnemaat (afternoon)
Mr. Herman de Jong

Music:

Special contributions: Mrs. Johanna Kuyvenhoven-Hiemstra
Mrs. Mary Van Delft

PLACE: Bingemans Park, Kitchener, Ont.
DATE: May 8, 1991, starting 10 A.M.
(coffee till 9:45)

To order tickets: (till April 24, 1991)

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- include self-addressed, stamped envelope;
- send order to: CONVENTION-1991
P.O. Box 335, GRIMSBY, ON L3M 4H8

Did you know...

that CHAPLAINS originated in the fourth century with the story of St. Martin of Tours, a soldier who encountered a beggar on a cold night? He took off his cloak and slashed it with his sword to give half to the beggar. Later that night he saw Christ wearing the half-cloak in a vision. As a result, the soldier became a Christian, left the army and devoted his life to the church. He became the patron saint of the French kings of the Middle Ages. St. Martin's cloak (capella) was carried into battle as a banner signifying the presence of God and a priest went along as custodian. This keeper of the cloak, or cappellanus, also tended the king's religious needs, and from his office was derived that of "chaplain." The depository for the cloak became the "chapel."

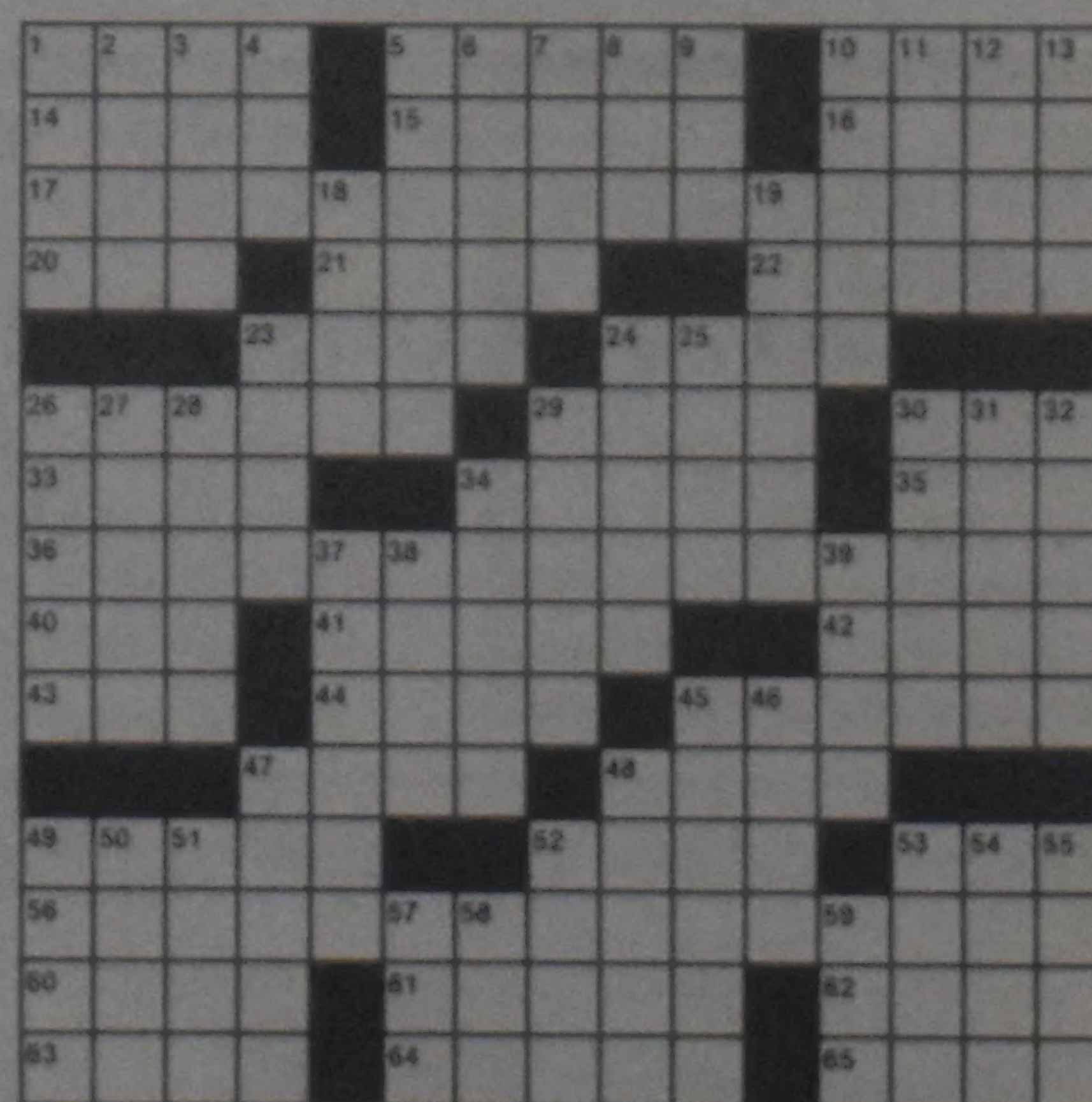
Information from The Churches and the Chaplaincy, by Richard G. Hutcheson, Jr.

Weekly puzzle

by Diane C. Baldwin

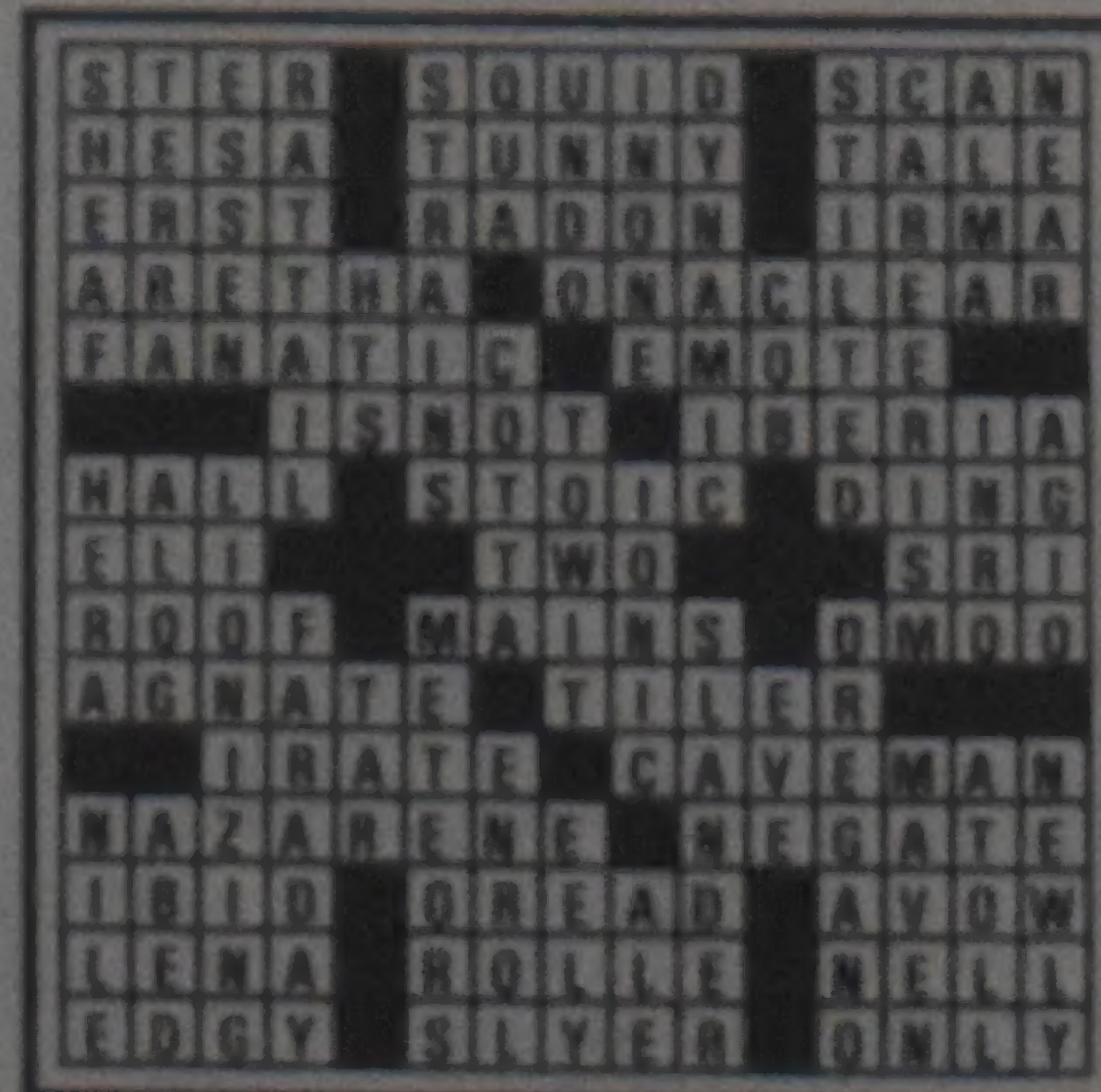
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56 Vain
60 Verily
61 Bargain events
62 Against
63 Cartoonist great
64 Jest
65 College VIP

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2 OT prophet
3 Pawn
4 Runner
5 Distributes
6 Holy book
7 Lug
8 Can. prov.
9 Informer
10 Barber's item



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Last Week's Puzzle



49 Oxen pair
50 Ms Bombick
51 Bunny mamas
52 Aura
53 Hammer or anvil
54 Recorded proceedings
55 Similar
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59 Lout

Books

Robert VanderVennen, book review editor

The Bible

The Bible in good English

HOLY BIBLE NEW REVISED STANDARD VERSION



Now the best to date, in my opinion, has now come out, the New Revised Standard Version. It is a revision of the RSV in which two major changes have been made. One is that the "thee's" and "thou's" have been completely eliminated. The other change is that unnecessary male-oriented language has been changed.

Such language in the NIV is especially offensive to me. In Paul's letters, for example, the constant use of "brothers" as a term of address to the readers makes me wince as I hear it in church. Today's church should not be male as was the synagogue and church of 2,000 years ago.

I agree with Bruce M. Metzger, who chaired the committee of 30 scholars who did the revision, writing in the introduction that "churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language toward the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text."

In the NRSV this becomes "brothers and sisters," with a footnote saying, "GK, brothers." Also in most places where the original text uses masculine pronouns to refer to a person not identified (who could be a woman as well as a man), the NRSV finds a quiet way of using gender-inclusive language.

The result is an English Bible that is a delight to read. I recommend that you have a copy for personal and family devotions.

Holy Bible: New Revised Standard Version. New York: Oxford University Press, 1989. ISBN 0-19-528329-5. Hardcover, \$23.95. Reviewed by Robert VanderVennen.

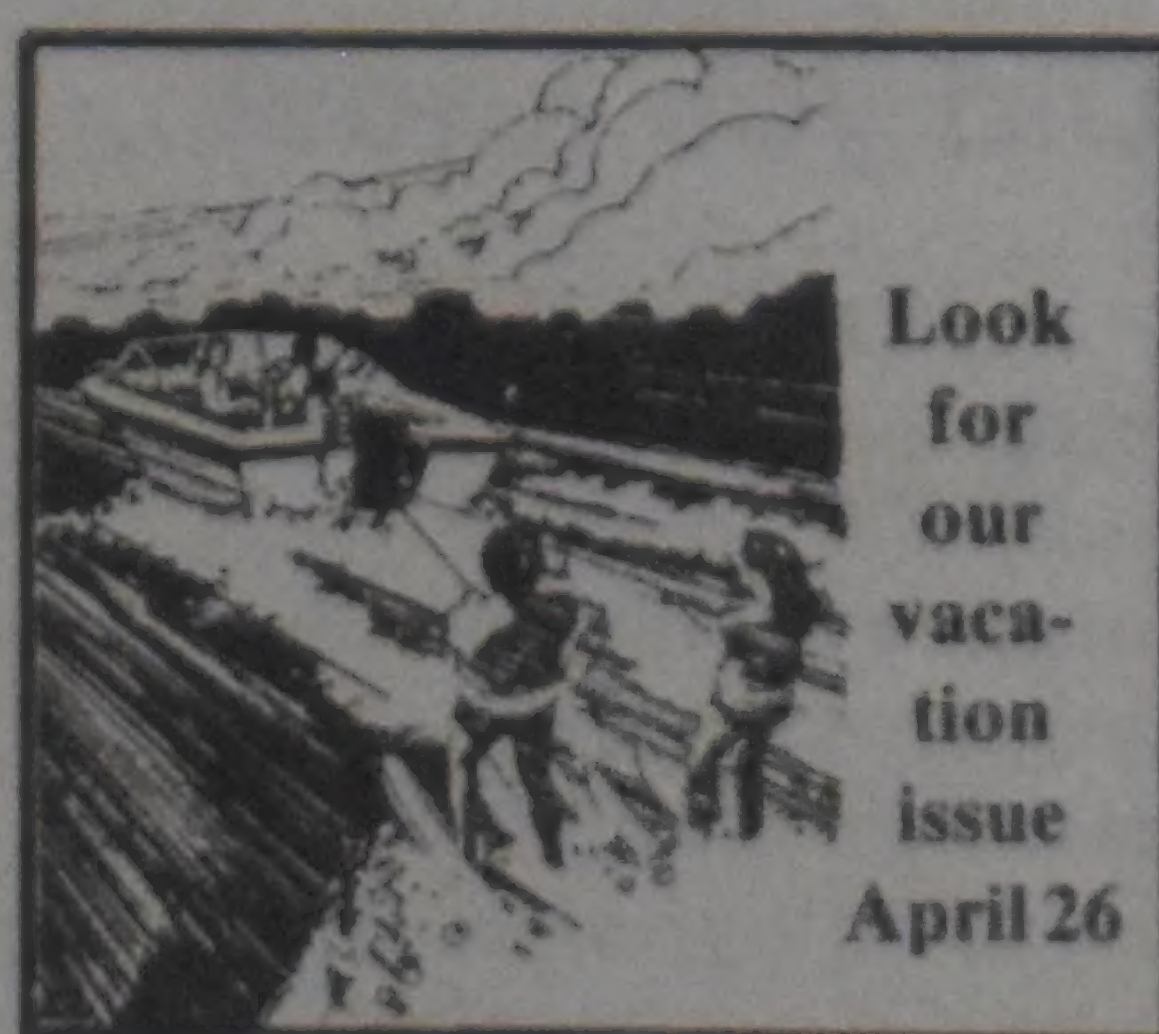
The Revised Standard Version of the Bible made a splash when it came out,

starting in 1946, as the first widely-accepted translation in modern English. It read with grace and clarity that simply invited us to read. It became the new standard for churches and for private reading.

More recently the New International Version was published, receiving much attention from evangelical Christian churches. It carried modern English further into the Bible than the RSV had done, including the elimination of "thee's" and "thou's" from the Psalms. And, of course, many other Bible translations which use contemporary English have appeared in recent decades.

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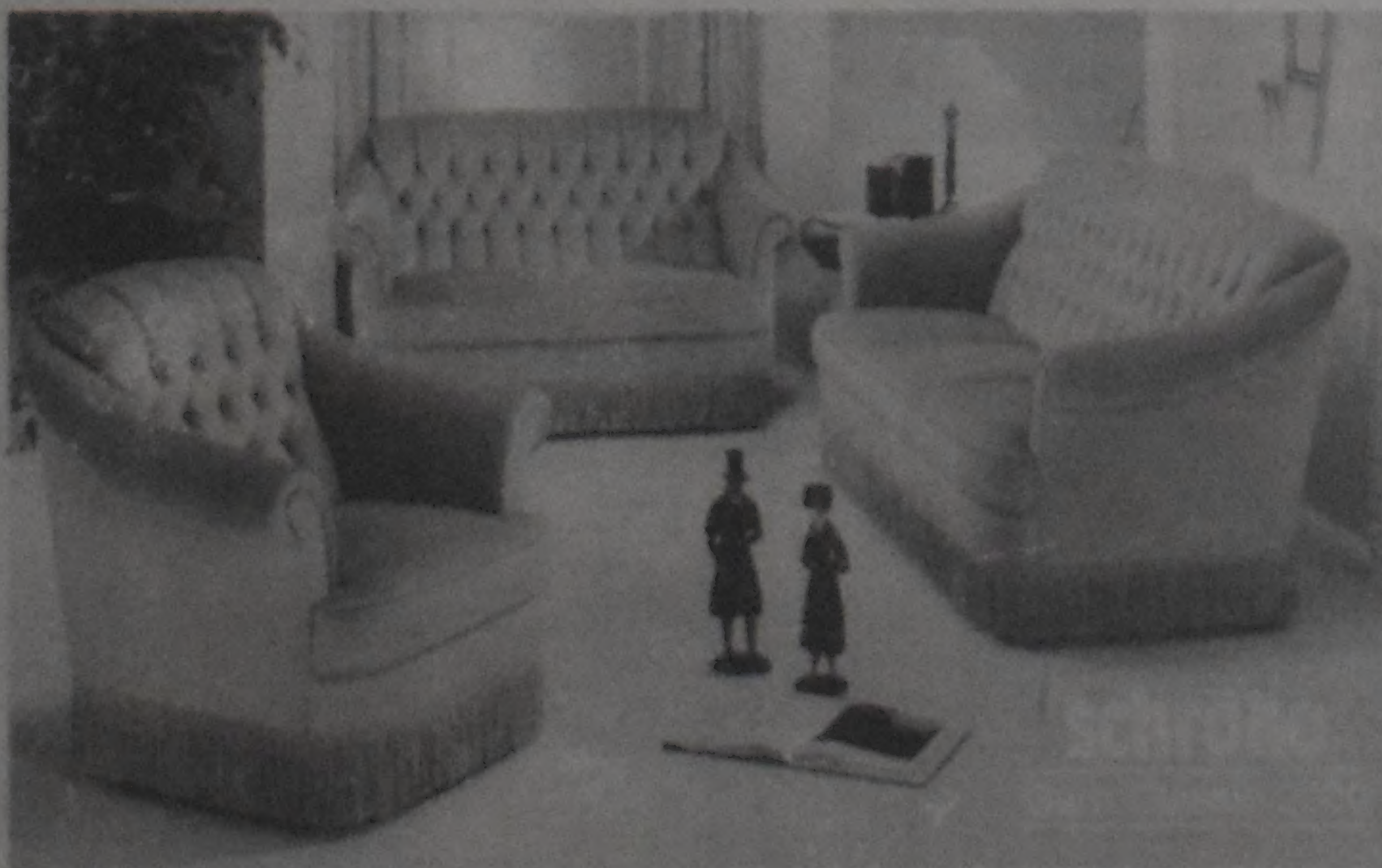
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Worship (IV):

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"O Lord Almighty, blessed is the man who trusts in you" (Psalm 84:12).

At Christmas time a couple decades ago, Robert Gorham Davis wrote a very perceptive essay in the *New York Times Book Review*. He surveyed the best-selling novels since World War II and came to the conclusion that they all had the same underlying theme. He said that they all saw a great loneliness, a great sense of isolation, a great feeling of alienation as the foundation stone of Western society.

There are lots of people out there in our world: billions of bodies, neighbourhoods full of children, shopping malls crowded with consumers, apartment complexes condensing multitudes together in the same space.

But LONELINESS! ISOLATION! SEPARATION! These are the realities with which we live. That's what we sense in our daily lives. That's why the best-selling novels are the "best sellers:" they describe what we feel; they know who we are; they touch a responsive chord in our lives.

In a raveled world, love endures

Davis went a step further. Where do all these novels end up? he asked. How do they deal with the isolation of the age. Always, he said, it's the same thing: a cry for love; the finding of a special relationship; the search for a friend who really counts.

"Love," said Davis, "has a special character and urgency. It is the only recourse against radical isolation, against a terrifying sense of meaninglessness." And this is the title he gave his essay: "In a Raveled World, Love Endures."

What a picture! You can almost see the fabric of society coming undone as the threads twist away from one another in the network of cloth. But each little thread, each tiny life, seems to grow strong again when caught up in the finely woven web of love.

Religious experience

In the early days of this century, American journalist John Reed was caught up in the excitement of the socialist workers movement. Factory owners dehumanized labour, but the Communist Party brought them back together again. Wealthy classes would exploit the poor but the socialists gathered them together into a new family.

They would hold rallies and listen to fiery speeches and plan strategies. And then they'd sing the "National!" And when they sang that song it was a religious experience! It was worship of the ideal, the society, the brother- and sisterhood of humanity. It tied each isolated individual into the whole and gave them a sense of unity, purpose and identity. It was the weave of the cloth out of which their world was cut.

In the end, of course, the movement died. It had to, for its god didn't have the power and the glory of the God of the Bible. But when you catch the flavour of those meetings and feel the emotional strength of love in a raveled world, then you begin to catch sight of the theme of worship that pervades Scripture.

That's why the Sons of Korah delight in being at temple services in Psalm 84. In a raveled world, love endures. And worship is the weave of the cloth of life for those who are bound in the fabric of God's care.

The fabric of the universe

A few years ago, Calvin Misser summarized the whole of human history in three little books of poetry. The first pictured God at work in creation and in the life of Jesus on earth. He called it *The Singer*. The second described the history of the church. That one he called *The Song*. And then he wrote the concluding volume, picturing the scenes of the book of Revelation. His title? *The Finale!*

There you have it: the whole sweep of human history, a work of love, a work of worship. And those who can sing the song are the grand chorus of worshippers. That's where "fellowship" and "community" and "relationships" find their strength. "In a raveled world, Love endures."

And Worship is the weave of the cloth that makes it possible.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.